

*Richard Morgan's mis-
anno Domini 1770 John Clarke*
E R A S M I

Erasmus
Colloquia Selecta :

Richard O. R. *Morgan's*

The Select Colloquies

Book anno Domini 1770

E R A S M U S.

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Richard **WITH** *Annotations*

1770 An English Translation,

As Literal as possible,

Designed for the Use of Beginners in the Latin Tongue.

Richard **The Fourteenth Edition.**

his Book anno Domini 1770
By JOHN CLARKE,

Author of the ESSAYS upon Education and Study.

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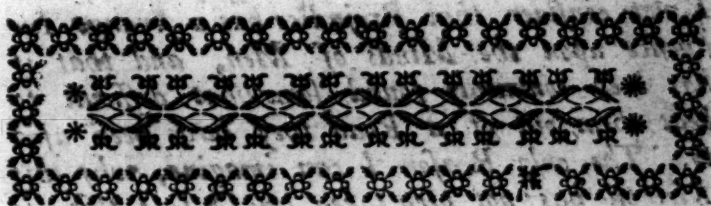
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The School Collection

U M S A R

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My growth
Book my
and
my
you
name



name
Johanne ^{T H E} *is my purpose*
P R E F A C E.

I NEED say nothing here about the Necessity of Literal Translations of Latin Authors for the Use of Beginners in the Latin Tongue, having already said so much to that Purpose in my DISSERTATION upon that Subject, and my Essay upon the Education of YOUTH in Grammar-Schools. Thither therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point will signify any thing at all. It is to me a Wonder it should be necessary to say any Thing indeed in so plain a Case. For this Method of proceeding with Beginners does so visibly recommend itself by its great Easiness, both for Teacher and Learner, that it is really surprising the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinced

of the Reasonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been used to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any thing in Latin literally, and at the same Time tolerably into our English Tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great Credit to its Author; and therefore no body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation, Translations have been thought necessary, and constantly used.

IT is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not designed to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them) I say, whoever considers this, will not be offended at the Stiffness and Awkwardness of the Language here and there

The PREFACE. v

there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Cordery: That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concerned in the Instruction of young Boys in the Latin Tongue, cannot but be sensible how much their Progress is retarded by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.



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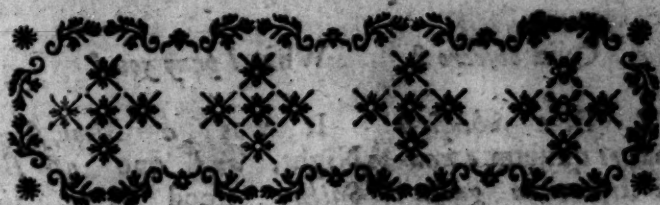
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ERASMI



ERASMI *Colloquia Selecta.*

NAUFRAGIUM.

A. **N**Arras *borrenda*, est *istuc* navigare? Deus prohibeat *ne* quidquam *tale* veniat unquam in mentem.

B. Imo, quod memoravi *hactenus*, est *merus lusus* *præ* his, *quæ* nunc audiet.

A. Audiui *plus* satis *malorum*. Inhorresco *te* memorante, quasi ipse *inter*sum periculo.

B. Imo, *et* *hi* labores sunt *jucundi* *mibi*. Ea *nocte* quiddam accidit quod ex magna parte *ademit* *spem* *salutis* *Nauclero*.

THou tellest *dreadful* Things, is that *sailing*? God forbid *that* any *such* Thing should come *ever* into my Mind.

Nay, *what* I have related *hitherto*, is *mer* Play, in *Comparison* of these Things which now you *shall* hear.

I have heard *more* than enough of *Evils*. I tremble *whilst* you relate, as if I myself were present in the *Danger*.

Nay, *past* Labours are pleasant to me. That Night something happened, which in a great Measure took away the *Hopes* of Safety from the *Master*.

A. Quid

A. Quid obsecro ?

What I pray you ?

B. Erat subluſtris nox, et quidam e nau- tis ſtabat in galea; nam ſic vocant, opi- nor; circumſpectans, ſi videret quam ter- ram. Quædam ſphæ- ra ignea cœpit adfi- ſſere huic; id eſt triſtiſſimum oſtentum nautis, ſi quando ig- nis eſt ſolitarius, ſe-elix cum gemini. Ve- tuſtas credidit hos eſſe Caſtorem et Pollucem.

It was a Moon ſhine Night, and one of the Sailors ſtood upon the Round Top; for ſo they call it, I think; looking about, if he could ſee any Land. A certain Globe of Fire, be- gun to ſtand by him; that is a very ſad Sign to the Sailors, if at any Time the Fire is but one, a happy one when there are two. Antiquity believed theſe to be Caſtor and Pollux.

A. Quid illis cum nautis, quorum alter fuit Eques, alter Pu- gil ?

What have they to do with Sailors, of which one was a Horſeman, the other a Boxer ?

B. Sic viſum eſt Po- etis. Nauclerus, qui affidebat clavo, inquit, Socie (nam Nautæ compellant ſe mutuo eo nomine) videsne quod ſodalitium clau- dat tibi latus ? Video, reſpondit ille, & præ- cor ut ſit felix. Mox igneus globus delapſus per funes, devolvit ſe uſque ad Nauclerum.

So it ſeemed good to the Poets. The Maſter, who ſat at the Helm, ſays, Comrade (for Sailors call one another by that Name) do you ſee what Company covers your Side ? I ſee, answered he, and I wiſh that it may be lucky. By and by the fiery Globe ſliding along the Ropes, rowls itſelf to the Maſter.

A. Num

NAUFRAGIUM. 3

A. Num ille exanimatus est metu? Was he not killed with Fear?

B. Nautæ affuevere monstris. Ibi commoratus paulisper, volvit se per margines totius navis, inde dilapsus per medios foros evanuit. Sub meridiem tempestas capit incrudescere magis ac magis. Vidistine Alpes unquam? Sailors are used to strange Things. There staying a little while, it roll'd itself along the Edges of the whole Ship, after that slipping through the middle of the Decks, it vanish'd away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidi. I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas Maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terrâ debiscente. Those Mountains are Mole-hills, if they be compared to the Waves of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

A. O insanos qui credunt se Mari! O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem Nauclerus totus pallens adiit nos. The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

4 NAUFRAGIUM.

A. Is pallor præfagit aliquod magnum *malum.* That *Paleness* presages *some great Evil.*

B. Amici, inquit, desii esse dominus meæ navis; venti vicere; reliquum est, ut collocemus nostram spem in deo; et quisque paret se ad extrema. Friends, saith he, I have ceased to be Master of my Ship; the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

A. O concionem vere Scythicam! O Speech truly Scythian!

B. Autem imprimis, inquit, navis est exoneranda, sic necessitas jubet, durum telum: Præstat consulere vitæ dispendio rerum, quam interire simul cum rebus. Veritas persuasit; plurima vasa plena preciosis mercibus projecta sint in Mare. But first, quoth he, the Ship is to be unloaded, so Necessity commands, a hard Weapon: It is better to take Care of Life, with the Loss of Goods, than to perish together with our Goods. Truth perswaded; very many Vessels full of precious Wares were thrown into the Sea.

A. Hoc erat vere facere jacturam. This was truly to make Loss.

B. Quidam Italus aderat, qui egerat legatum apud regem Scotiæ; huic erat scrinium plenum argenteis vasis, annulis, panno, ac sericis vestimentis. A certain Italian was there, who had been Ambassador with the King of Scotland; he had a Box full of Silver Vessels, Rings, Cloth, and Silk Cloaths.

A. Nolebat

NAUFRAGIUM. 5

A. Nolebat is decidere cum Mari?

Would not he compound with the Sea?

B. Non, sed cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis; itaque refragabatur.

No, but he desired either to perish with his beloved Wealth, or to be saved together with them; therefore he refused.

A. Quid dixit Nauclerus?

What said the Master?

B. Liceret tibi per nos, inquit ille, perire solum cum tuis; sed non equum est, ut nos omnes periclitemur causa tui scrinii, alioqui dabimus te precipitem in Mare una cum scrinio.

You might for us, quoth he, perish alone with your Things; but it is not fit, that we all should be endangered for the Sake of your Box, otherwise we will throw you headlong into the Sea, together with your Box.

A. Orationem vere nauticam!

A Speech truly Sailor-like!

B. Sic Italus quoque fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro elemento: Paulo post venti facti nibilo mitiores nostris muneribus, rupere funes, disjecere vela.

So the Italian too made Lofs, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element: A little after the Winds, made nothing milder by our Presents, broke the Ropes, tore away the Sails.

O calamitatem!

O Calamity!

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us.

A. Con-

6 NAUFRAGIUM.

A. Concionaturus ?

To make a Speech ?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendet se Deo, ac præparet se morti. Rogatus a quibusdam non imperitis nauticæ rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskill'd in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior priore.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidi, ac malum incidi serra, usque ad thecam, cui inseritur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case, into which it is put, and to be tumbled together with the Sail-Yards into the Sea.

A. Cur hoc ?

Why this ?

B. Quia, velo sublato aut lacero, erat oneri, non usui; tota spes erat in clavo.

Because the Sail being taken away or torn, it was a Burden, not of use; all our Hopes was in the Helm.

A. Quid interea vectores ?

What in the mean time did the Passengers ?

B. Ibi

NAUFRAGIUM. 7

B. Ibi vidisses miseram faciem rerum. Nautæ, canentes salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacræ literæ nusquam tribuunt illi.

A. Quid illi cum mari, quæ nunquam navigavit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri, non virgini.

A. Ludis.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

There you would have seen a miserable Face of Things. The Sailors, singing God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles which the Holy Scriptures nowhere attribute to her.

What has she to do with the Sea, who never sailed. I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You banter.

Some falling down upon the Boards worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it no otherwise than we use to do an angry Prince.

B

A. Quid

Ibi

8 N A U F R A G I U M.

A. Quid aiebant ?

What did they say ?

B. O clementissimum mare ! O generosissimum mare ! O ditissimum mare ! O formosissimum mare ! mitesce, *serua*. Occinebant multa huiusmodi surdo mari.

O most merciful Sea ! O most noble Sea ! O most rich Sea ; O most beautiful Sea ! grow mild, *save us*. They sung many Things of this kind to the deaf Sea.

A. Ridicula superstitio ! quid alii ?

Ridiculous Superstition ! what did others ?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus, qui promittebat aureos montes Virgini Walsinghamicæ, si attigisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de Virgine Maria, quæ regnat in multis locis, et putant vovum irritum, nisi exprimas locum.

Some did nothing else than vomit, most put up Vows. There was there a certain English Man, who promised golden Mountains to the Maid of Walsingham, if he touched Land alive. Others promis'd many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum ! quasi divi non habitent in calis.

Ridiculous ! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be thufianos.

N A U F R A G I U M. 9

thufianos. Erat unus, qui polliceretur se auditurum Jacobum qui habitat Compostella, nudis pedibus et capite, corpore tantum tecto ferrea lorica, ad hæc emendicato cibo.

A. Nemo meminit Christophori?

B. Audivi unum non sine rifu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetiae in summo templo, mons verius quam statua, cereum tantum quantus effet ipse. Cum vociferans hæc quantum poterat, inculcaret identidem; qui forte affistebat proximus, notus illi, tetigit eum cubito, ac submonuit, vide quid pollicearis, etiamsi facias auctionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet ne Christophorus exaudiret, tace latue; an credis me loqui ex animo? Si semel con-

Carthusians. There was one, who promised that he would go to James, who dwells at Compostella, bare Foot and Head, with his Body only covered with an Iron Coat of Mail, beside this begging his Meat.

Did no Body mention Christopher?

I heard one not without Laughter, who with a clear Voice, lest he should not be heard, promised Christopher, who is at Paris on the Top of a Church, a Mountain more truly than a Statue, a Wax candle as big as he was himself. When bawling out this as hard as he could, he inculcated it now and then; he that by Chance stood next, known to him, touched him with his Elbow, and advised him, have a care what you promise, tho' you make an Auction of all your Goods, you'll not be able to pay. Then he says with a Voice now lower, to wit, lest Christopher should hear, Hold your Tongue, you Fool; do you think I speak from my Heart? If once I touch

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tigero terram, non daturus sum ei sebaceam candelam.

Land, I'll not give him a Tallow Candle.

A. *O crassum ingenium! suspicor fuisse Batavum.*

O gross Wit! I suspect he was a Dutchman.

B. *Non, sed erat Zelandus.*

No, but he was a Zeland-der.

A *Miror Paulum Apostolum venisse nulli in mentem, qui navigarit ipse olim, et, navi fracta, defilierit in terram: nam is haud ignarus mali didicit succurrere miseris.*

I wonder that Paul the Apostle came into no body's Mind, who sailed himself formerly, and, the Ship being broke, leaped out upon Land: For he not being ignorant of Evil has learnt to succour the Miserable.

B. *Erat nulla mentio Pauli.*

There was no Mention of Paul.

A. *Precabantur interim?*

Did they pray in the mean Time?

B. *Certatim. Alius canebat, salve Regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles Magicis, adversus pericula.*

Hard. One sung, God save, you O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike Magical ones, against Dangers.

A. *Ut Religiosos afflictio facit! Secundis rebus, nec Deus*

*How Religious Affliction makes us! In Prosperity, neither God nor Saint comes
nec*

NAUFRAGIUM. II

nec Divus venit in mentem: Quid tu interea? nuncupabas vota nulli divorum? into our Mind: *What did you in the mean Time? Did you make Vows to none of the Saints?*

B. Nequaquam.. Not at all.

A. Cur ita? Why so?

B. Quia non pacifcor cum Divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias. Dabo cereum si enatem; ibo Romam, si serves. Because I do not bargain with the Saints. For what is it else than a Contract according to Form. I give if you will do, or I will do if you will do. I will give you a Wax-Candle if I swim out; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus Divi. But you implored the Protection of some Saint.

B. Ne id quidem. Not that indeed.

A. Quamobrem? Why?

B. Quia Cælum est spatiosum. Si commendaro meam salutem cui Divo, puta Sancto Petro, qui fortasse audiet primus, quod aitet ostio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero. Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to Saint Peter, who perhaps will hear first, because he stands at the Door; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur? What did you do then?

12 N A U F R A G I U M.

B. Adibam *recta* patrem ipsum, dicens, *noster pater, qui es in cœlis. Nemo Divorum audit citius illo, aut donat libentius quod petitur.*

I went *directly* to the Father *himself*, saying, Our Father, *which art in Heaven. None of the Saints hears sooner than he, or gives more willingly what is asked.*

A. Sed *interea* non Conscientia reclama-
bat tibi? *non vereba-
ris appellare eum pa-
trem, quem offende-
ras tot sceleribus?*

But *in the mean time*, did not your Conscience cry out against you? *Were you not afraid to call him Fa-
ther whom you had offend-
ed with so many Crimes?*

B. Ut dicam inge-
nue, conscientia deter-
rebat nonnihil; sed
mox recipiebam ani-
mum, cogitans ita
mecum, *est nullus
pater tam iratus filio,
quin si videat eum
periclitantem in tor-
rente aut lacu, ejiciat
arreptum capillis in
ripam. Inter omnes
nullus agebat se tran-
quillius quam quæ-
dam mulier, cui erat
infantulus in sinu,
quem lactabat.*

That I may speak inge-
nuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with myself: *There is no Father so angry with a Son, but if he sees him in Danger in a Torrent, or Lake, he would throw him out, taken by the Hair, up-
on the Bank. Amongst all none behaved himself more quietly than a certain Wo-
man, who had a Child in her Bosom, which she suckled.*

A. Quid illa?

What did she?

B. Sola nec vocife-
rabatur, nec flebat,
nec pollicitabatur:

She alone *neither bawl-
ed, nor wept, nor promi-
sed: Only embracing her
tantum*

*tantam complexa pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur vado
subinde, nauclerus me-
tuens ne tota solvere-
tur, cinxit eam ru-
dentibus a prora, et
a puppi.*

A. O misera præ-
sidia !

B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus :
is abjectis vestibus us-
que ad indussum, ab-
jectis etiam ocreis, et
calceis, iussit ut om-
nes pararemus nos iti-
dem ad natandum.
Atque ita stans in me-
dio navis, conciona-
tus est nobis ex Ger-
sone quinque verita-
tes de utilitate confi-
tendi ; hortatus omnes,
ut quisque præpararet
se et vitæ et morti.
Aderat et quidam Do-
minicanus. Confessi
sunt his qui volebant.

*Child, she prayed silently.
In the mean Time, whilst
the Ship was knocked against
the Bottom now and then,
the Master fearing lest it
should be all broke, begirt it
with Cables at the Head,
and at the Stern.*

O miserable Helps !

In the mean Time starts
up an aged Priest, sixty
Years old, his Name was
Adam : He having cast off
his Cloaths to his Shirt,
having cast off likewise his
Leather Stockings and
Shoes, bad us all prepare
ourselves in like Manner
to swim. And so standing
in the Middle of the Ship,
he preached to us out of
Gerson the five Truths
concerning the Usefulness of
Confessing ; exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was
present also a certain Domi-
nican. They confessed to
these that would.

A. Quid tu ?

What did you ?

B. Ego videns om-
nia plena tumultus,

*I seeing all Places full of
Tumult, confessing silently*
con-

14 NAUFRAGIUM.

confessus sum tacite to God, condemning before
Deo, damnans apud him my Unrighteousness,
eum meam injustiti- and imploring his Mer-
am, et implorans ejus cy.
miseri cordiam,

A. *Quo migraturus, si perisses sic?*

Whither would you have gone, if you had died so?

B. *Committebam hoc Deo Judici. Nam neque volebam esse iudex mei ipsius: tamen quædam bona spes interim habebat meum animum. Dum hæc aguntur, Nauta redit ad nos lachrymabundus. Quisque patet se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis, hauriebat mare. Paulo post, Nauta renunciat nobis, se videre procul sacram turrim, adhortans ut imploraremus auxilium Divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum Divum.*

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean Time possessed my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it let in the Sea. A little after, the Sailor tells us, that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, who-soever was the President of that Church. All fall down, and pray to the unknown Saint.

A. *Si compellassetis nomine, fortassis audisset.*

If you had spoke to him by his Name, perhaps he would have heard you.

B. *Erat*

NAUFRAGIUM. 15

B. Erat ignotum, Interim Naclerus dirigite navem jam laceram, jam combentem undas undique, ac plane dilapsuram, ni fuisset succincta rudentibus, eo quantum potest.

It was unknown. In the mean Time the Master steers the Ship now torn, now drinking in the Waters on all Sides, and plainly ready to fall in Pieces, unless it had been girt with Cables, either as much as he can.

A. Dura conditio rerum.

A hard Condition of Affairs.

B. Provecti sumus eo, ut incolæ ejus loci prospicerent nos periclitantes; ac procurentes catervatim in extremum littus, togis sublati, ac galeris impositis in lanceas, invitabant ad sese; ac brachiis jactatis in Cælum, significabant se deplorare nostram fortunam.

We advanced so far, that the Inhabitants of that Place saw us in Danger; and running out in Companies to the Edge of the Shore, with their Coats list up, and Hats put upon Lances, they invited us to them; and with their Arms tossed up towards Heaven, signified that they lamented our Fortune.

A. Expecto quid evenerit.

I wait to know what happened.

B. Jam mare occupaverat totam navim, ut futuri essemus nibil tutiores in navi quam in mari.

Now the Sea had seized the whole Ship, that we were like to be no safer in the Ship than in the Sea.

A. Heic confugiendum erat ad sacram Anchoram.

Here you were to fly to the Holy Anchor.

B. Imo

16 NAUFRAGIUM.

B. Imo ad miseram. Nautæ exonerant scapham aqua, ac demittunt in Mare. Omnes conantur conijcere se in hanc, nautis reclamantibus magno tumultu, scapham non esse capacem tantæ multitudinis; quisque arriperet sibi quod posset, ac nataret. Res non patiebatur lenta consilia; alius arripit remum, alius contum, alius alvum, alius fistulam, alius tabulam; ac quisque nitentes suo præsidio, committunt se fluctibus.

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could, and swim. The Thing did not admit slow Counsels; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security commit themselves to the Waves.

A. Quid interim accidit illi mulierculæ, quæ sola non eju-
labat?

What in the mean Time happened to that poor Woman, who alone did not cry out?

B. Illa pervenit prima omnium ad littus.

She came first of all to the Shore.

A. Qui potuit?

How could she?

B. Imposueramus eam repandæ tabulæ, et alligaveramus sic, ut non posset facile decidere; dedi-

We had set her upon a bent Board; and had ty'd her so, that she could not easily fall off; we gave her a Board in her Hand, which

mus

NAUFRAGIUM. 17

mus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum laeva, remigabat dextra. she might use instead of an Oar, and wishing her well, we plac'd her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her Left Hand, rowed with her Right.

A. O viraginem!

O stout Lass!

B. Cum jam nihil superesset, quidam avulsit ligneam statuum Virginis Matris, jam putrem, atque excavatam a foricibus, et complexus eam coepit natare.

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, begun to swim.

A. Pervenit scapha incolumis?

Did the Boat get safe?

B. Nulli perire prius.

None were lost sooner.

A. Quo malo fato id factum est?

By what ill Fate happened that?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it could deliver itself from the great Ship, it was overset by its tottering.

A. O male factum! quid tum?

O ill done! what then?

B. Ego

18 NAUFRAGIUM.

B. Ego, dum con- I, whilst I take Care
fuso aliis, pene peri- of others, had well nigh
eram. perished.

A. Quo pacto? After what Manner?

B. Quia nihil supe- Because nothing was left
rerat aptum natationi. fit for swimming.

A. Illic subera fu- There Cork would have
issent usui. been of Use.

B. In eo articulo In that Juncture of Af-
rerum, maluissem vile fairs, I had rather have had
suber, quam aureum mean Cork than a Golden
candelabrum. Tan- Candlestick. At last it
dem venit in mentem, came into my Mind, as I
circumspicienti, de was looking about, to think
ima parte mali; quo- of the low Part of the Mast;
niam non poteram exi- because I could not get it
mere eam solus, ad- out alone, I take a Com-
fisco socium: Ambo panion: We both lean-
innixi huic commit- ing upon that, commit
timus nos mari, sic ut ourselves to the Sea so,
ego tenerem dextrum that I held the right
cornu, ille lævum. End, he the left. Whilst
Dum jactamur sic, we are tossed about so,
ille sacrificus nauti- that Priest, the Sea Chap-
cius concionator inje- lain, threw himself in
cit se medium in no- the Middle upon our
stros humeros; autem Shoulders. And he was of
erat ingenti corpore. a huge Body. We cry out,
Exclamamus, quis ille Who's that third? He
tertius? is perdet nos will ruin us all: He on the
omnes; ille contra other hand says smoothly,
inquit placide, sitis Be of good Courage, there
bono animo, est sat is Room enough, God will
spatii, Deus aderit be with us.

A. Cur

NAUFRAGIUM. 19

A. Cur ille cepit esse natator tam sero? Why did he begin to be a Swimmer so late?

B. Imo futurus erat cum Dominicano in scapha; nam omnes deferebant hoc honoris illi; sed quanquam confessi erant invicem in navi, tamen obliti nescio quid circumstantiarum, confitentur rursus in ora navis, et alter imponit manum alteri; interim scapha perit; nam Adamus narravit hæc mihi. Nay, he should have been with the Dominican in the Boat; for all gave this Honour to him; but although they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship; and one lays his Hand upon the other; in the mean Time the Boat is lost; for Adam told this to me.

A. Quid actum est de Dominicano? What became of the Dominican?

B. Is, ut idem narrabat, implorata ope Divorum, abjectis vestibus, commisit se nudum natationi. He, as the same told me, having implored the Help of the Saints, having cast off his Cloaths, committed himself naked to swimming.

A. Quos Divos invocabat? What Saints did he invoke?

B. Dominicum, Thomam, Vincentium, sed confidebat imprimis Catharinæ Senensi. Dominick, Thomas, Vincent; but he trusted chiefly in Catherine of Sens.

A. Christus non veniebat illi in mentem? Did not Christ come into his Mind?

C

B. Ita

B. Ita *Sacrificus*
narrabat.

So the Priest told me.

A. Enataffet melius, si non abjecisset sacram cucullam; ea deposita, qui potuit Catharina Senensis agnoscere eum? Sed perge narrare de te.

He would have swam out better, if he had not thrown off his holy Carol: that being put off, how could Catherine of Sens know him? But go on to tell of yourself.

B. Dum volveremur adhuc juxta navim volventem se huc atque illuc arbitrio fluctuum, clavus frangebatur ejus femur, qui tenebat lævum cornu: sic ille revulsus est. *Sacrificus* precatus illi æternam requiem, successit in locum illius, adhortans me, ut tuerer meum cornu magno animo, ac moverem pedes strenue. Interim potabamur mukum falsæ aquæ. *Neptunus* temperaverat nobis non tantum falsum balneum, sed etiam falsam potionem; quanquam *Sacrificus* monstrabat remedium ei rei.

Whilst we were rowling as yet nigh the Ship, rowling itself hither and thither, at the Pleasure of the Waves, the Helm broke his Thigh, who held the left End: So he was knocked off. The Priest wishing him eternal Rest, succeeded in his Place, advising me, that I should take care of my End with great Courage, and move my Feet strenuously. In the mean Time we drank much Salt Water. *Neptune* had mixed for us not only a Salt Bath, but also a Salt Drink, tho' the Priest shewed a Remedy for that Thing.

A. Quid obsecro?

What I beseech you?

B. Quo-

NAUFRAGIUM. 21

B. Quoties unda
occurreret nobis, ille
opposuit occipitium ore
clauso.

As oft as a Wave met
us, he opposed the Backside
of his Head with his Mouth
shut.

A. Narras mihi
frenuum senem.

You tell me of a stout
old Fellow.

B. Ubi natantes sic
aliquandiu, promo-
vissemus jam nonni-
hil, Sacrificus, quo-
niam erat miræ proce-
ritatis, inquit, et
bono animo; sentio
vadium. Ego, non
ausus sperare tantum
felicitatis, inquam, ab-
sumus longius a lit-
tore, quam ut va-
dum sit sperandum.
Imo, inquit, sentio
terram pedibus: Est,
inquam, fortassis ali-
quod e seriniis, quod
mare devolvit huc:
Imo, inquit, sentio
plane terram scalptu
digitorum. Cum na-
tassemus adhuc ali-
quandiu, ac sentiret
vadium rursus, tu fac,
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me
vado, simulque ex-
pectato decessu fluc-

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I, not
daring to hope for so
much Happiness, say, we
are further from the
Shore than that the Bot-
tom is to be hoped for.
Nay, says he, I feel the
Earth with my Feet.
It is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither:
Nay, says he, I perceive
plainly the Earth with the
scratching of my Toes.
When we had swam as yet
some Time, and he per-
ceived the Bottom again,
Do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust myself
to the Bottom, and at
the same Time having wait-
ed the going in of the
C 2 tuum

22 N A U F R A G I U M.

tuum, *sequutus est pedibus quanto cursu potuit. Rursus undis accedentibus, complexus utrumque genu utraque manu, obnitebatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu abeunte, promicabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret hastam adnatanti; ea contacta, omnibus recipientibus se ad litus, pertrahabatur tuto in sicum. Aliquot servati sunt hac ope.*

Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Waves, hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propped themselves against the Force of the Waves, with long Poles stretched between them, strong Men, and used to the Waves, so that the last held a Poll to him that swam towards him; that being touched, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

A. Quot ?

How many ?

B. Septem. Verum duo ex his soluti sunt tepore, admoti igni.

Seven: But two of these fainted away with the Warmth, being fet by the Fire.

A. Quot eratis in navi ?

How many were you in the Ship ?

B. Quin-

B. Quinquaginta *Fifty eight.*
octo.

A. O sævum mare! saltem fuisset contentum decimis, quæ sufficiunt sacerdotibus; reddidit tam paucos ex tanto numero?
O cruel Sea! at least it might have been content with the Tythes, which suffice the Priests; did it return so few out of so great a Number?

B. Ibi experti sumus incredibilem humanitatem gentis, suppedantis nobis omnia mira alacritate, hospitium, ignem, cibum, vestes, viaticum.
There we experienced the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way Home.

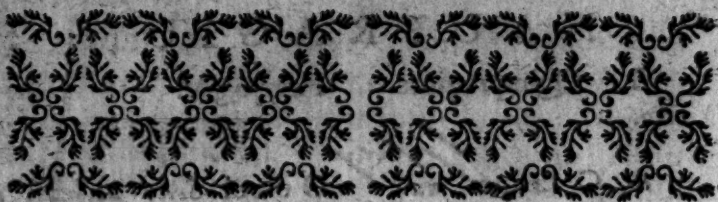
A. Quæ gens erat?
What Nation was it?

B. Hollandica.
Holland.

A. Nihil humanius ista, cum tamen cincta sit feris nationibus. Non repetes Neptunum posthac, opinor.
There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi.
Not unless God take away my Wits from me.

A. Et ego malim audire tales fabulas, quam experiri.
And I had rather hear such Stories than know them by Experience.



DIVERSORIA.

A. **C**UR ita visum est ple-
risque commorari bi-
duum aut triduum
Lugduni? Ego ingres-
sus iter semel, non con-
quiesco, donec perve-
nero quo constitui.

WHY does it seem
good to most People
to stay two Days or three
at Lyons? I having entered
upon a Journey once, do not
rest 'till I come whither I
designed.

B. Imo ego admi-
ror quemquam posse
avelli illinc.

Nay, I wonder that
any one can be got from
thence.

A. Quamobrem
tandem?

What for at length?

B. Quia illic est
locus, unde socii Ulyf-
sis non poterant avelli;
illic Sirenes. Nemo
tractatur melius suæ
domi, quam illic in
pandotheo.

Because there is the Place
from whence the Compani-
ons of Ulysses could not be
drawn away; there are the
Sirens. No body is treated
better at his own Home
than there in an Inn.

A. Quid fit?

What is done?

B. Aliqua mulier
astabat mensæ semper;

Some Woman stood by
the Table always, to divert
quæ

quæ exhilararet convivas facetiis ac leporibus. Primum mater familias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

A. Agnosco humanitatem Gallicæ gentis.

I perceive the Civility of the French Nation.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipienda omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Jest. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter returned: For the Mother was elderly.

A. Sed qualis erat apparatus tandem?

But what was your Provision at last? — for the nam

nam venter non expletur fabulis.

Belly is not filled with Tales.

B. Profecto *latus*, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alunt hominem lepidis fabulis, ne quid tædii obrepat. Videbar mihi esse domi non peregre.

Truly dainty, that I wonder *that* they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seemed to myself to be at Home, not Abroad.

A. Quid factum est in cubiculis?

What was done in the Chambers?

B. Illic aderant aliquot puellæ nusquam non, ridentes, lascivientes, lusitantes: ultro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? videbamus nihil illic præter puellas ac mulieres, nisi in stabulo, quanquam puellæ irrumpebant et huc frequenter. Complectuntur abeuntes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinquæ cognationis.

There were some Girls every where, laughing, wantoning, playing: Of their own Accord they asked us, if we had any foul Cloaths, they washed them, and gave us them again. What needs many Words? we saw nothing there besides Girls and Women, but in the Stable, altho' the Girls broke in too higher frequently. They embrace Men departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.

A. Fortassis isti mores decent Gallos:

Perhaps those Manners become the French: Mores

*Mores Germaniæ ar-
rident mihi magis, ut-
pote masculi.*

*The Manners of Germany
please me more, as being
masculine.*

B. Nunquam con-
tigit mihi videre Ger-
maniam: quare, quæ-
so te, ne gravere com-
memorare, quibus mo-
dis accipiant hospi-
tem.

*It never happened to me
to see Germany: Where-
fore, I pray you, do not
think much to relate after
what Manner they entertain
a Guest.*

A. Nescio an sit
ubique eadem ratio
tractandi: Narrabo
quod ego vidi. Ne-
mo salutat advenien-
tem, ne videantur am-
bire hospitem. Nam
existimant id sordi-
dum, et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profert
caput per fenestram æ-
stuarii (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari: commonstrat
manu mota, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo mo-
re, nam nullus famulus

*I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. No body sa-
lutes a Man upon his
coming, lest they should
seem to court a Guest. For
they think that mean and
unworthy of the German
Gravity. When you have
called a long Time, at last
some body puts his Head
through the Window of a
Stove, (for they live in
them almost till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be ask-
ed, whether you may Inn
there. If he does not re-
fuse, you understand a Place
is allowed you: He shews
with his Hand moved, to
those that ask where the Sta-
ble is. There you may ma-
nage your Horse after your
admo-*

admovet manum. Si est celebrius diversorium, ibi famulus monstrat stabulum, atque etiam locum minime commodum equo. Nam servant commodiora venturis, præsertim nobilibus. Si causeris quid, audis statim, si non placet, quære aliud diversorium. Præbent fœnum in urbibus ægre et parce, nec vendunt multo minoris, quam avenam ipsam. Ubi consultum est equo, commigras totus in hypocaustum, cum ocreis, sarcinis, luto. Id est unum commune omnibus.

B. Apud Gallos designant cubacula, ubi exuant sese, extergant, calefaciant, aut quiescant etiam, si libeat.

A. Hic nihil tale. In hypocausto exuis ocreas, induis calceos. Si vis, mutas indusium; suspendis vestes madidas pluvia juxta hypocaustum; ipse

Manner: for no Servant puts to a Hand. If it be a famous Inn, there a Servant shews the Stable, and also a Place not at all convenient for a Horse. For they keep the more convenient for those that are to come, especially Noblemen. If you find Fault with any Thing, you hear presently, if it do not please you, seek another Inn. They afford you Hay in the Cities with Difficulty, and very sparingly, nor do they sell it for much less than Oats themselves. When Provision is made for your Horse, you go altogether into a Stove, with your Boots, Baggage, Dirt. That is one common to all.

Among the French they shew People Chambers, where they may strip themselves, wipe, warm themselves, or rest too, if they please.

Here's no such Thing. In the Stove you put off your Boots, put on Shoes. If you will, you change your Shirt; you hang up your Cloaths wet with Rain nigh the Stove; you place yourself admo-

admoves te, *ut sicceris. Est et aqua parata, si libeat lavare manus; sed ita munda plerumque, ut alia aqua sit quærenda tibi, qua abluas eam lotionem.*

by it, *that you may be dry. There is also Water ready, if you please to wash your Hands; but so clean for the most part, that other Water is to be sought by you, with which you may wash off that washing.*

B. Laudo viros effœminatos nullis deliciis.

I commend *the Men effeminated with no Delicacies.*

A. Quod si tu appu-
leris ad quartam ho-
ram a meridie, tamen
non cœnabis ante no-
nam, et nonnunquam
decimam.

But if you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the Ninth, and some-
times the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil,
nisi videant omnes, ut
ministretur omnibus
eadem opera.

They provide nothing,
unless they see all, *that they*
may serve all with the same
Trouble.

B. Quærunr com-
pendium.

They seek *the shortest*
Way.

A. Tenes. Itaque
frequenter octoginta
aut nonaginta conve-
niunt in idem hypo-
caustum, pedites, equi-
tes, negotiatores, nau-
tæ, aurigæ, agricolæ,
pueri, fœminæ, sani,
ægroti.

You have it. *Where-*
fore frequently eighty or
ninety meet in the same
Stove, Footmen, Horse-
men, Tradesmen, Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.

B. Istiuc

B. *Isthuc est vere
cænobium.*

*That is really living in
common.*

A. *Alius ibi pectit
caput, alius abstergit
sudorem, alius repur-
gat perones aut ocreas,
alius eruat allium.
Quid multis? Est non
minor confusio ibi lin-
guarum et personarum
quam olim in turri
Babel. Quod si con-
spexerint quem pere-
grinæ gentis, qui præ
se ferat nonnihil dig-
nitatis cultu, omnes
sunt intenti in hunc,
contemplantes oculis
defixis, quasi aliquod
novum genus animan-
tis advectum sit ex
Africa. Adeo ut post-
quam accubuerint, ad-
spiciant continenter,
vultu reflexo in ter-
gum; nec dimoveant
oculos immemores ci-
bi.*

*One there combs his
Head, another wipes off
Sweat, another cleans his
Winter-Shoes or Boots, ano-
ther belches up Garlick.
What needs many Words?
There is no less Confusion
there of Tongues and Per-
sons, than formerly in the
Tower of Babel. But if
they see any one of a fo-
reign Nation, who makes
Shew of something of Dig-
nity by his Dress, all are
intent upon him, viewing
him with their Eyes fixed,
as if some new Kind of A-
nimal was brought out of
Africa. So that after they
have sat down, they look
at him continually, with
their Face turned back-
ward; nor do they take
off their Eyes, being un-
mindful of their Meat.*

B. *Romæ, Lutetiæ,
ac Venetiæ, nemo mi-
ratur quidquam.*

*At Rome, Paris, and
Venice, no body wonders at
any Thing.*

A. *Interim est ne-
fas tibi petere quid-
quam. Ubi jam est
multa vespera, nec
plures expectantur*

*In the mean Time it is
unlawful for you to call for
any Thing. When now it is
far in the Evening, and no
more are expected to come,
ven-*

venturi, *senex* famulus
prodit *cana barba*,
tomfo *capite*, torvo
vultu, *sordido vestitu*.

an old Servant comes out
with a *hoary Beard*, *horn*
Head, *grim Look*, *mean*
Cloaths.

B. Oportebat tales
esse a poculis Romanis
Cardinalibus.

It behoved such to be
Cup-bearers to the Roman
Cardinals.

A. Is circumactis
oculis, dinumerat taci-
tus quot sint in hypo-
causto: Quo plures vi-
det adesse, hoc vehe-
mentius hypocaustum
accenditur, etiamsi a-
lioqui Sol sit molestus
æstu. Hæc est præci-
pua pars bonæ tracta-
tionis, si omnes diffu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fene-
stræ, ne præfocetur,
protinus audit claudere.
Si respondeas, non fe-
ro, audis, quære igitur
aliud diversorium.

He having cast about his
Eyes, reckons silently how
many there are in the Stove:
By how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treat-
ment, if all run down with
Sweat. If any one not ac-
customed to the Heat, open
a Chink of a Window, lest
he be stifled, immediately
he hears shut it. If you
answer, I cannot endure,
you hear, seek then another
Inn.

B. Atqui nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
bum, et commorari
complures horas. Nam
jam omitto alliatos

But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Garlick Belches,
and the Blast of the Bel-
D
ructus,

ruſtus, et ſtatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet ſuum contagium. Certe plerique habent Hiſpanicam ſcabiem, ſive, ut quidam vocant, Gallicam, cum ſit communis omnium nationum. Opinor eſſe non multo minus periculi ab his, quam leproſis. Jam tu divina quantum discriminis ſit in Peſtilentia.

A. Sunt fortes viri, vident ac negligunt iſta.

B. Sed interim ſunt fortes periculo multorum.

A. Quid facias? ſic aſſueverant; et eſt conſtantis animi non diſcedere ab inſtitutis.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; eæ nunc frigent ubique;

ly, Stinking Breaths: There are many, who are troubled with ſecret Diſeaſes, and every Diſtemper has its Infection. Certainly moſt have the Spaniſh Pox, or, as ſome call it, the French, tho' it be common to all Nations. I think there is not much leſs Danger from theſe, than Lepers. Now do you gueſs how much Danger there is in the Plague.

They are ſtout Fellows, they laugh at, and neglect thoſe Things.

But in the mean time they are ſtout at the Hazard of many.

What can you do? So they have been uſed, and it is the Part of a conſtant Mind not to depart from old Cuſtoms.

But twenty-five Years ago, nothing was more common amongſt the Brabanti than publick Baths; thoſe now are out of Uſe every where; for the
nam

nam nova scabies docuit nos abstinere.

new Pox has taught us to abstain.

A. Sed audi cætera: Post ille barbatus Ganymedes redit, ac insternit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! diceres cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But hear the rest: Afterwards that bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvass taken down from the Sail-yards. For he designed at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a Poor Man and a Rich, betwixt a Master and a Servant.

B. Hæc est illa veteris æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

After all are sat, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,

ponit singulis ligneum
pinacium, et cochle-
are factum ex eodem
argento, deinde cya-
thum vitreum: ali-
quanto post panem: E-
um quisque repurgat
sibi per otium, dum
pultes coquantur. Ita
sedetur nonnunquam
firme spatio horæ.

and a Spoon made of the
same Silver, then a Glass,
a little after Bread. That
every Man cleans for
himself at his Leisure,
whilst the Pulse are boil-
ing. So they sit sometimes
almost the Space of an
Hour.

B. Nullus hospitum
efflagitat cibum inte-
rim?

Does none of the Guests
call for the Meat in the
mean Time?

A. Nullus cui inge-
nium regionis est no-
tum. Tandem vinum
apponitur, bone Deus,
quam non fumosum!
oportebat Sophistas
non bibere aliud; tau-
ta est subtilitas et a-
crimonia. Quod si
quis hospes, pecunia
oblata privatim, ro-
get ut aliud genus
vini paretur aliunde,
primum dissimulant,
sed eo vultu, quasi in-
terfecturi. Si urgeas,
respondent, hic tot Co-
mites et Marchiones
diversati sunt, neque
quisquam questus est de
meo vino; si non pla-
cet, quære tibi aliud

None to whom the Tem-
per of the Country is known.
At length Wine is served
up, good God! how far
from being tasteless! it be-
hoved Sophisters not to
drink any other; such is
the Thinness and Sharp-
ness. But if any Guest,
Money being offered pri-
vately, desires that some
other Sort of Wine may be
got from somewhere else,
at first they dissemble the
Matter, but with that Coun-
tenance, as if they would
kill you. If you press
them, they answer, here so
many Earls and Marquisses
have lodged, nor did any
one complain of my Wine;
if it do not please, seek
diver-

diversorium, nam *habent* nobiles *suae* gentis *solos* pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent *offam* quam obijciant latranti stomacho. Mox disci veniunt magna pompa. Primus ferme habet *offas* panis *madefactas* jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recoc-tarum, aut *salsamentorum* recalfactorum. Rursus aliquid pultis, mox aliquid solidioris cibi, donec stomacho probe domito apponant *assas* carnes, aut *elixos* pisces, quos non possis contemnere omnino: sed heic sunt parci, et subito tolerant. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admittunt choros scenis: autem curant ut extremus actus sit optimus.

for yourself another Inn; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt-Fish warmed again. Again some Pulse, by and by some more sold Meat, 'till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you cannot condemn at all. But here they are sparing, and suddenly take away. After this Manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes; but they take care that the last Act is the best.

B. Et hoc est boni poetæ.

And this is the Part of a good Poet.

A. Porro sit placu-
lum, si quis interim
dicat, tolle hunc dis-
cum, nemo vescitur.
Desidendum est usque
ad spatium præscrip-
tum, quod illi meti-
untur clepsydriis, ut o-
pinor. Tandem ille
barbatus, aut pando-
cheus ipse minimum
differens a famulis ve-
stitu prodit, rogat ec-
quid animi nobis sit.
Mox aliquod generosi-
us vinum adfertur.
Autem amant eos qui
bibunt largius, cum
solvat nihilo plus, qui
hauserit plurimum vi-
ni, quam qui mini-
mum.

B. Ingenium gentis
mirum.

A. Cum nonnunquam
sint qui absument plus
in vino, quam solvant
pro toto convivio. Sed
antequam finiam hoc
convivium, mirum
dictu, quis strepitus
ac tumultus vocum sit
ibi, postquam omnes
coeperunt incallescere
potu. Quid multis?
omnia surda. Ficti

Moreovert it would be a
heinous Crime, if any one
in the mean time say, take
away this Dish, no body
eats. You must sit till the
Time appointed, which
they measure with Hour-
Glasses, as I suppose. At
last that bearded Fellow,
or the Inn-keeper himself,
very little differing from
the Servants in Cloaths,
comes out, asks if we have
a Mind to any Thing. By
and by some more generous
Wine is brought. But they
love those who drink plen-
tifully, though he pays no
more, who drinks most
Wine, than he that drinks
least.

The Temper of the Na-
tion is strange.

When sometimes there are
some who consume more
in Wine than they pay
for the whole Feast. But
before I end this Entertain-
ment, it is wonderful to be
said, what a Noise and
Confusion of Voices there
is there, after that all have
begun to grow warm with
Drink. What needs many
Words? all Places are full

morio-

moriones admiscunt se of Noise. Pretended Fools
frequentur, quo genere thrust in themselves fre-
hominum, cum sit nul- quently, with which kind
lum magis detestan- of Men, tho' there be none
dum, tamen vix cre- more detestable, yet you'll
das quantopere Ger- scarce believe how much
mani delectentur. Illi the Germans are delight-
faciunt cantu, garritu, ed. They cause by sing-
clamore, saltatione, ing, prating, shouting,
pulsu, ut hypocau- dancing, thumping, that
stum videatur corru- the Stove seems ready to
turum. Neque quis- fall. Nor can any one
quam audiat alterum hear another speaking. But
loquentem. At inte- in the mean Time they
rim videntur sibi vi- seem to themselves to live
vere suaviter; atque sweetly; and you must sit
desidendum est illic, there, willing or unwilling,
volenti nolenti, usque 'till late at Night.
ad multam noctem.

B. Nunc tandem Now at last finish the
absolve convivium; Entertainment; for I am
nam me tædet quoque weary too of so long a one.
tam prolixi.

A. Faciam. Tan- I will do it. At last the
dem caseo sublato, qui Cheese being taken away,
vix placet illis, nisi which scarce pleases them,
putris ac scatens ver- unless rotten, and full of
mibus, ille barbatus Maggots, that bearded
prodit, adferens pina- Fellow comes forth, bring-
cium secum, in quo ing a Trencher with him,
pinxit creta aliquot in which he hath drawn
circulos, et semicircu- with Chalk some Circles
los, deponit id in and Semi-Circles, he lays
mensa, tacitus inte- that upon the Table, silent
rim ac tristis, dices in the mean Time and sad;
quempiam Charontem, you would say he was some
Qui

Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

Charon. They who know the Picture lay down their Money, then another and another, 'till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

B. Quid si quid supersit?

What if any Thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps he would return it, and they do this sometimes.

B. Nemo reclamatur rationi iniquæ?

Does no body cry out upon the Reckoning as unjust?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis! solves nihil plus quam alii.

No body that is wise; for he would hear forthwith, What are you of a Man! You shall pay no more than others.

B. Narras liberum genus hominum.

You tell of a free kind of Men.

A. Quod si quis lassus ex itinere, cupiet mox a cœna petere lectum, jubetur expectare, donec cæteri quoque eant cubitum.

But if any one, weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait till the rest too go to Bed.

B. Videor mihi videre Platanicam urbem.

I seem to myself to see a Platonick City.

A. Tum

A. Tum suus nidus
ostenditur cuique, et
vere nihil aliud quam
cubiculum; nam ibi
sunt lecti tantum, et
nihil præterea, quo u-
taris, aut quod fureris.

Then his Nest is shewn
to every one, and truly
nothing else than a Bed-
Chamber; for there are
Beds only, and nothing else
that you can use, or that
you can steal.

B. Est mundities
illic?

Is there Cleanliness
there?

A. Eadem quæ in
convivio, lintea lota
forte ante sex menses.

The same as in the Feast,
Linnen washed perhaps six
Months before.

B. Quid interim fit
de equis?

What in the mean Time
becomes of the Horses?

A. Tractantur ad
eandem disciplinam,
ad quam homines.

They are treated accord-
ing to the same Discipline as
the Men.

B. Sed est eadem
tractatio ubique?

But is there the same
Treatment every where?

A. Alicubi est ci-
villior, alicubi durior
quam narravi; verum
in genere est talis.

In some Places it is ci-
viller, in some Places harder
than I have told you; but
in general it is such.

B. Quid si ego nunc
narrem tibi quibus
modis hospites tracten-
tur in ea parte Italiæ,
quam vocant Longobar-
diam, rursus in Hispa-
nia, deinde in Anglia,
et in Wallia? Nam

What if I now tell you
after what Manner Guests
are treated in that Part
of Italy, which they call
Lombardy, again in Spain,
then in England, and in
Wales? For the English
have partly the French,
Angli

Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos.

partly the German Manners, as being mixed of those two Nations. The Welsh pretend themselves the original English.

A. Quæso te ut narres, nam nunquam contigit mihi videre eas.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium; nam nauta jussit adestem ad tertiam horam, nisi vellem relinqui; et habet sarcinulam: alia opportunitas dabitur nobis garriendi usque ad satietatem.

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Prattling to Satisfaction.





SPECTRUM.

A. **Q**uid bonæ rei est, quod rides tecum tam suaviter, quasi nactus sis thesaurum?

B. Tua divinatio non aberrat procul a scopo.

A. Annon imperitias sodali quicquid boni istuc est?

B. Imo jamdudum optabam quempiam dari mihi, in cujus sinum effunderem hoc gaudium meum.

A. Age igitur imperti.

B. Audi vi modo lepidissimam fabulam, quam jures esse comicum figmentum, nisi locus, personæ, ac tota

What good Thing is there, that you laugh with yourself so sweetly, as tho' you had got a Treasure?

Your Guess does not wander far from the Mark.

Will you not impart to your Companion whatsoever good Thing that is?

Nay, some Time since I was wishing some Body might be offered me, into whose Bosom I might pour out this Joy of mine.

Come then impart it.

I have heard just now a very pretty Story, which you would swear was a Comick Fiction, unless the Place, the Persons, and the res

res esset tam nota mihi, quam tu es notus mihi.

whole Affair was as well known to me, as you are known to me.

A. *Gestio audire.*

I long to hear it.

B. *Nostine Polum generum Fauni?*

Do you know Pool the Son-in-law of Faun?

A. *Maxime.*

Yes.

B. *Is est et auctor et actor hujus fabulae.*

He is both the Author and the Actor of this Play.

A. *Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona.*

I can easily believe it, for he could act any Play, even without a Vizard.

B. *Sic est. Nosti, opinor, praedium quod habet non ita procul a Londino.*

So it is. You know, I fancy, the Estate which he has not so far from London.

A. *Phy! compotavimus illic saepe.*

Pugh! We have drunk together there often.

B. *Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo.*

You know therefore the Way hedged in on both Sides with Trees placed at an equal Distance.

A. *Ad laevam partem aedium, fere altero jactu balistae.*

On the Left Side of the House, almost two Bowshots off.

B. *Tenes. Alterum latus viae habet sicum*

You have it. One Side of the Way has a dry alve-

alveum *obſtum* dumis
et *vepribus*; e *ponti-*
culo eſt iter in *plani-*
tiem.

Ditch *ſet* with Thorns and
Briars; *over the Bridge*
there is a *Way* into a Plain.

A. Memini.

I remember.

B. Jampridem *va-*
gabatur rumor, ac
fabula per ruſticos *ejus*
loci, *ſpectrum* obver-
ſari juxta hunc *ponti-*
ticulum, cujus *miſe-*
randi ejulatus *exaudi-*
rentur ſubinde: *ſuſpi-*
cabantur eſſe animam
cujuspiam *quæ* tor-
queretur *diris* crucia-
tibus.

Some Time ago *there*
went a Report and a Story,
amongſt the Country Peo-
ple of that Place, that a
Spirit haunted *nigh* this
Bridge, whoſe *miſerable*
Howlings were heard now
and then: They ſuſpected
that it was the Soul of
ſome Man which was tor-
tured with dreadful Tor-
ments.

A. Quis erat auc-
tor iſtius rumoris?

Who was the Author of
that Report?

B. Quis niſi Polus?
Præſtruxerat hoc pro-
æmium ſuæ fabulæ.

Who but Pool? He had
prepared this Prologue for
his Play.

A. Quid venit iſti
in mentem ut conſin-
geret iſta?

What came into his Mind
to invent thoſe Things?

B. Nescio, niſi quia
ingenium hominis eſt
ſic; gaudet ludere
ſtultitiam populi com-
mentis hujusmodi:
Dicam quid designavit
nuper hujus generis.

I know not, *unleſs* be-
cauſe the Humour of the
Man is ſo; he loves to
play upon the Folly of the
People with Inventions of
this Kind. I will tell you
what he contrived lately
E
Ali-

Aliquam multi equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus obsignans se maiore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immannem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille iussisset intendere oculos, ac subinde commonstraret locum, tandem unus quispiam,

of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool with his Eyes directed towards Heaven marked all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God! what do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fixed his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turned up into a Circle? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, left
he

ne videretur parum oculatus, affirmavit se quoque videre: Unus item atque alter imitatus est hunc; nam pudebat non videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervacerat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodam, ex eorum genere, quibus non satis est appellari latine regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

be should seem bad-sighted; affirmed that he too saw it: One likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England, that such a Monster had appeared. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man; but return to the Apparition.

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called a Latin Regular, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar-

*ter sapere, præsertim
in sacris rebus.*

*ly wise, especially in holy
Things.*

A. *Intelligo, actor
fabulæ repertus est.*

I understand, an Actor
of the Play was found.

B. *Super cœnam
sermo ortus est de ru-
more spectri, cum Po-
lus sentiret hunc ru-
morem non solum au-
ditum esse Fauno, ve-
rum etiam creditum,
cœpit obtestari homi-
nem, ut doctus ac pi-
us vir succurreret ani-
mule patienti tam di-
ra; et si quid dubitas,
inquit, explora rem,
obambula ad decimam
juxta illum ponticu-
lum, et audies mise-
rum ejulatum, adjun-
ge tibi quem voles co-
mitem, ita audies et
tutior et certius.*

At Supper a Discourse a-
rose about the Report of the
Apparition, when Pool per-
ceived that this Report not
only had been heard by
Faun, but was also believed,
he began to beseech the
Man, that he being a learn-
ed and godly Man, would
succour the poor Soul suffer-
ing such dreadful Things:
and if you doubt at all, says
he, examine the Matter,
walk about Ten nigh that
Bridge, and you will hear
miserable Howling, take to
you whom you will as a
Companion, so you will
hear both more safe and
more certainly.

A. *Quid deinde ?*

What then ?

B. *Cæna peracta,
Polus ex more abiit ve-
natum aut aucupatum.
Faunus obambulans
cum jam tenebræ sus-
tulissent certum judi-
cium de rebus, tandem
audivit miserandos ge-
mitus. Hos artifex*

Supper being ended, Pool
according to his Custom goes
a Hunting, or a Fowling.
Faun walking when now
the Darkness had taken a-
way a certain Judgment of
Things, at length he hears
miserable Groans. These
the Artist Pool feigned won-
dered at.

Polus effingebat mire, abditus illie in vepreto, fictili ola adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

derfully, being hid there in a bushy Place, an earthen Pot being used for that Purpose; that the Voice being returned from the Hollow, might sound something more mournfully.

A. Hæc fabula, ut video, vincit phasma Menandri.

This Farce, as far as I see, exceeds the Apparition of Menander.

B. Dices isbuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus anteverterat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.

You will say that the more, if you hear the whole. Faun got him home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

A. Poterat Polus interim tenere risum?

Could Pool in the meantime hold from Laughing?

B. Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obtestante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggredietur

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism, and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi exorcismi congesti sunt, et nonnulli novi additi per viscera beatæ Mariæ, per ossa beatæ Werenfridæ. Deinde locus delectus est in planitie vicina vepreto, unde vox exaudiebatur. Satis amplius circulus circumductus est, qui haberet crebras cruces, variasque notulas: Hæc omnia peragebantur conceptis verbis. Ingens vas plenum consecratæ aquæ adhibitum est. Sacra stola, quam vocant, addita est in collum, unde pendebat initium Evangelii secundum Joannem. Habebat in oculis cerulam solitam consecrari quotannis a Romano Pontifice, quæ dicitur vulgo Agnus Dei. His armis olim muniebant se adversus noxios Dæmones, priusquam cuculla Francisci cœpit esse formidabilis illis. Omnia hæc procurata sunt, ne, si esset ma-

way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added by the Bowels of blessed Mary, by the Bones of blessed Werenfrid. Then a Place was chosen in the Plain nigh the bushy Place, from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks: All these Things were done with a Form of Words. A huge Vessel full of holy Water, was made use of: A holy Gown, as they call it, was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of God. With these Arms formerly they fortified themselves against mischievous Dæmons, before the Hood of Francis began to be terrible to them. All these Things were provided, lest, if it should be
his.

lus *spiritus*, faceret *impetum* in exorcistam. *Nec tamen ausus est committere se solum circulo*, sed decretum est alterum sacerdotem adhibendum esse. *Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodertur*, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabulæ postulabat, et erat is qui non abborreret a tali ludo. *Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum parochio ingreditur circulum. Polus, qui præcesserat, gemit miserabiliter e vepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam fabulæ, nam non poterat agi nisi per multos.*

an evil Spirit, it should make an Attack upon the Exorcist. *Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was joined with him, the Mystery of the Farce should be betrayed, joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly, about the Tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws himself privately in the dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.*

A. Quid faciunt?

What do they?

B. Conscendunt
nigros equos, ferunt

They mount black Hor-
ses; they carry covered Fire

oc-

occultum ignem fecum, ubi non abessent
 procul a Circulo, ostentant ignem, quo
 metu abigerent Faunum e circulo.

with them, when they
 were not far from the Circle, they shew their Fire,
 that by Fear they might
 drive Faun out of the Circle.

A. Quantum operæ
 fumpsit ille Polus, ut
 falleret!

How much Pains took
 that Pool, that he might
 deceive!

B. Sic homo est.
 Verum ea res prope-
 modum cesserat pessime illis.

So the Man is. But that
 Thing had well nigh fallen
 out very badly for them.

A. Qui sic?

How so?

B. Nam equi consternati igne subito
 prolato, parum absuit
 quin præcipitarent et
 se, et sessores. Habes
 primum actum fabulæ.
 Ubi reditum est
 in colloquium, Polus,
 velut ignarus omnium,
 rogat quid esset actum.
 Ibi Faunus narrat duos
 terribilissimos Dæmones
 conspectos sibi, in nigris
 equis, igneis oculis,
 ac spirantes ignem
 naribus, qui tentassent
 ingredi circulum, verum
 abactos in malam rem
 efficacibus verbis.
 Cum animus accrevisset

For the Horses being
 frightened with the Fire suddenly
 produced, had like to have
 thrown both themselves, and
 their Riders. You have the first
 Act of the Play. When they
 returned to confer together,
 Pool, as if ignorant of
 all Things, asks what had
 been done. There Faun
 tells him that two very ugly
 Devils had been seen
 by him, upon black Horses,
 with fiery Eyes, and breathing
 Fire out of their Noses,
 who had tried to enter the
 Circle, but were driven away
 with a Vengeance by
 powerful Words.

Set

set Fauno his rebus, die postero rediit in circulum cum summo apparatu : Cumque provocasset spectrum multis obtestationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrupere circulum.

Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture. And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil ignis ?

Had they nothing of Fire ?

B. Nihil, nam id cesserat male. Sed audi aliud commentum. Ducebant longum funem ; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab aëti exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacrae aquæ.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope ; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumble down upon the Ground both Priests, together with the Tub which they had full of Holy Water.

A. Parochus tulit hoc præmii pro sua actione ?

Did the Parson get this Reward for his acting his Part ?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam deferere fabulam cepit. His gestis ita, ubi reditum est ad colloquium. Faunus deprædicat apud Polum, in quanto periculo fuisset, et quam fortiter profligasset utrumque Cacodæmonem suis verbis; jamque conceperat certam fiduciam, esse nullum Dæmonem tam noxium, aut impudentem, qui posset irrumpere circulum.

A. Ille Faunus non multum abest a fatuo.

B. Audisti nihil adhuc. Fabula progressa hucusque commodum supervenit Poli gener, nam duxerat ejus natu maximum filiam, juvenis, ut scis, mire festivo ingenio.

A. Scio, nec abhorrens ab hujusmodi jocis.

B. Abhorrens, ille defereret nullum non vadimonium, si talis fabula esset vel spec-

than to forsak the Play begun. These Things being done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to Flight both the Devils with his Words; and now he had conceived a certain Assurance that there was no Devil so mischievous or impudent, who could break into the Circle.

That Faun is not far removed from a Fool.

You have heard nothing as yet. The Play being advanced thus far, in good Time comes in Pool's Son-in-law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averse to such Jest.

Averse, he would forsake any Bail, if such a Play was either to be seen, or to be acted. The Father-tanda,

tanda, *vel agenda.* Socer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumit ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per linteum reddebat speciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornatu cacodæmonis, flectoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcistam: Moxque velut submotus verbis exorcismi,

in Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies use to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard, Faun makes ready all his Exorcisms. At length the Soul shows itself a great Way off within the bushy Place, now and then showing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy Place in the Dress of a Devil, and with a feigned muttering Noise says, You have no Right to this Soul, it is mine; and now and then he runs up to the Edge of the Circle as if he would make an Attack upon the Conjuror; and by and by, as if beat off by the Words of the Conjunction, and the Virtue of the Holy Water, which he sprinkled upon him in great Plenty,

et vi sacræ aquæ, quam asperfit illi multam, retrocessit. Tandem Pædagogo Dæmone abactō, nascitur dialogismus Fauni cum anima. Respondet percunctanti et obtestanti se esse animam Christiani hominis. Rogata quo nomine vocaretur, respondit, Faunus: Faunus inquit, idem est mihi nomen, jamque res cœpit esse c. ali illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa ne diutina confabulatio proderet succum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet Pædagogo Dæmoni: tamen pollicita est se reditutam postridie, hora qua esset fas. Rursus convenitur in Poliædibus, qui erat Choragus Fabulæ. Ibi Exorcista denarrat quid esset gestum, admentiens nonnulla etiam, quæ tamen per-

he drew off. At length the Pædagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being asked by what Name it was called, it answered, Faun: Faun says he, the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for him to talk longer, because the Time was at hand, when he should be obliged to go, whither it pleased the Pedagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjuror tells what was done, lying in some Things too, which yet he persuaded himself to be true, so much he favoured the Business which was doing. Now this was suadebat

suadebat sibi esse vera, adeo favebat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam, quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum, quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupturus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte fortuna visus est dixisse verum: Nam Exorcista tacitus hoc dicto, illico recepit se in centrum circuli, et immussavit

found out, to wit, that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavour is directed. But a certain comical Thing happened in the next Conjuring Bout.

I beseech you what?

When Faun had call'd out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjurat[i]on, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: For the Conjuror being struck with this Saying, presently betook himself into the Centre of the Circle, and mut-

nescio

nescio quid in aurem
parochi. Polus senti-
ens id recepit sese, ne
audiret quid, quod non
esset fas audire.

A. Sane Polus age-
bat religiosum et mode-
stum dæmonem.

B. Sic est. Actio po-
terat reprehendi, quod
parum meminisset de-
cori. Tamen exau-
divit vocem parochi
indicentis satisfactio-
nem.

A. Quam?

B. Ut diceret Do-
minicam precationem
ter. Ex hoc conjici-
ebat habuisse rem ter
eadem nocte.

A. Hoc sane ille re-
gularis præter regu-
lam.

B. Sunt homines, et
erat humanus lapsus.

A. Perge, quid de-
inde factum?

tered I know not what in
the Ear to the Parson.
Pool perceiving that, with-
drew himself, lest he should
hear any Thing, which it
was not lawful to hear.

Truly Pool acted the Re-
ligious and Modest Devil.

So it is. The Action
might be blamed, because
he little regarded Decency.
Yet he overheard the Voice
of the Parson appointing Sa-
tisfaction.

What?

That he should say the
Lord's Prayer thrice. By
this he guessed that he had
had Dealings three the
same Night.

This truly that Regular
did besides his Rule.

They are Men, and it
was a human Failing.

Go on, what then was
done?

B. Jam

B. Jam Faunus redit
ferocior ad oram circuli,
et ultra provocat
demonem; at ille jam
timidius refugiebat,
iniquius, sefellisti me,
si sapissem, non monu-
issem te. Hoc est
persuasum multi, quæ
confessus sis semel sa-
cerdoti, esse prorsus a-
bolita e memoria dæ-
monis, ne possit op-
probare.

Now Faun returns more
fierce to the Edge of the
Circle, and of his own Ac-
cord challenges the Devil;
but he now being more timi-
dous ran away, saying, thou
hast deceived me, if I had
been wise, I should not have
told thee. This is believed
by many, what you confess
once to the Priest is quite
wiped out of the Memory of
the Devil, that he cannot
upbraid you.

A. Narras plana ri-
diculum jocum.

You tell me a very comi-
cal Jest.

B. Sed ut finiam
fabulam aliquando,
colloquium habitum est
cum anima in hunc mo-
dum aliquot diebus
summa evasit huc. Illa
respondit Exorcistæ ro-
ganti, num posset qua-
via liberari a cruciatu,
posse si pecunia quam
reliquisset partem frequen-
de, restitueretur. Ibi
Faunus inquit, quid
si dispensaretur in
pios usus per bonos vi-
ros? Respondit et hoc
profuturum. Hic ex-
orcista exhilaratus per-
cunctatus est summa
diligentia, quanta sum-

But that I may finish
the Story at last, a Con-
ference was held with the
Soul in this Manner for
some Days. The Ghost
came to this. It answered
the Conjuror asking whe-
ther it could any Way be
delivered from Torment,
that it might, if the Money
which it had left got by
Cheating, should be resto-
red. Upon that Faun says,
what if it should be dis-
posed of to pious Uses by
good Men? It answered that
that also would do Good.
Here the Exorcist being
rejoiced, enquired with the
greatest Diligence, how

ma esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit et locum, sed procul distans, ubi hic thesaurus esset desossas. Prescripsit in quos usus vellet impendi.

great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

A. In quos?

For what?

B. Ut tres susceperent peregrinationem, unus quorum adiret limina Petri, alter itet salutatum Jacobum Compostellanum; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magna vis Psalteriorum et Missarum perageretur per aliquot Monasteria. Quod superesset, ipse dispensaret pro suo arbitratu. Jam totus animus Fauni erat in Thesauo. Devorarat illum toto pectore.

That three should undertake a Pilgrimage, one of which should go to the Thresholds of Peter, another should go to salute James of Compostella; a third should kiss the Comb of Jesus, which is at Triers. Then a great Quantity of Psalms and Masses should be performed thro' some Monasteries. What remained he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

A. Est vulgaris morbus, quanquam sacerdotibus peculiariter male audiunt hoc nomine.

It is a common Disease; who Priests peculiarly have an ill Report upon this Account.

B. Ubi

B. Ubi nihil omis-
sam esset, quod perti-
neret ad Negotium
pecunie, Exercitia
submonitus a Polo,
coepit percurrere ani-
mam de Alchymistica,
 deque Magia. Et ani-
ma respondit quaedam
ad hæc pro tempore ;
cæterum pollicita se
indicaturum plura, si-
mul atque liberata fu-
isset illius opera a pæ-
dagogo damone. Sit
hic, si videtur, tertius
actus fabule. In quar-
to Faunus coepit præ-
dicare hanc prodigio-
sam rem ubique serio,
crepare nihil aliud in
colloquiis, in convivi-
is, polliceri quædam
magnifica Monasteriis,
et loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere Thesaurum,
quod anima injectisset
Scrupulum, facerent
ingenti periculo, si
Thesaurus attingere-
tur, priusquam Missæ
peractæ essent. Jam
tunc subolebat multis
nasusiotibus. Cum ta-
men ille nusquam non

When Nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Pool, be-
gan to ask the Soul about
the Alchymistical Art, and of
Magick. And the Soul an-
swered some Things to that
for that Time ; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun began to tell of this
prodigious Thing every where
in earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touched
before the Masses were per-
formed. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every-
where published his Folly ;

deprædicaret suam he was advised *privately*
stultitiam, admonitus by his Friends, *especially*
 est clam ab amicis, by his Abbot, *that he would*
 præsertim ab Abbate not give a different *Speci-*
 suo, ne daret diversum men of himself to all Men,
 specim. n. de se omnibus, who *hitherto* had been ac-
 qui hæcenus habitus counted a prudent Man.
 esset prudens vir. Ta- Yet he could be moved by
 men ille potuit com- no Man's Talk, from be-
 moveri nullius oratio- lieving that the Matter
 ne, quo minus crede- was real: And this Imagi-
 ret rem esse seriam: nation seized the Mind of
 et hæc imaginatio oc- the Man so *thoroughly*,
 cupavit animum ho- that he *dreamt* of nothing,
 minis adeo penitus, spoke of nothing *befides*
 ut somniaret nihil, lo- Ghosts and evil Spirits.
 queretur nihil, præter The Habit of his Mind
 spectra et malos ge- had got into his very Face,
 nios. Habitus mentis which was so pale, was so
 abierat in ipsam fa- thin, so *dejected*, that you
 ciem, quæ sic palle- would have said he was a
 bat, erat sic extenuata, Ghost, not a Man. What
 sic dijuncta, ut diceret needs many Words? He
 esse larvam, non ho- was very little removed
 minem. Quid multis? from real Madness, unless
 minimum aberat a he had been relieved by a
 vera dementia, ni speedy Remedy.
 succursum fuisset colo-
 ri remedio.

A. Nimirum hic erit Well this will be the last
 extremus actus scabulæ. Act of the Play.

B. Reddam eum ti- I will give it to you.
 bi. Palus et ejus gener Pool and his Son-in-law in-
 commentum sunt hujus- vented such a trick as this.
 modi technam. Effinx- They forged an Epistle writ-
 erant Epistolam de- in rare Letters, and that not
 scriptam

scriptam in raris literis, idque non in vulgaribus chartis. Sententia Epistolæ erat hæc. Faunus dudum captivus, nunc liber, æternam salutem Fauno suo optimo liberatori. Non est mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter Angelos. Locus manet te apud Divum Augustinum, qui est proximus Choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex Empyreo cælo, Idibus Septembribus, anno millesimo quadringentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, witheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserved for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the meantime, take care that you live merrily. Given from the Empyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborned, who, that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more cer-

*ac credit nihil certius,
quam eam perlatam e
caelo ad Angel.*

*rainly than that it was
brought from Heaven by an
Angel.*

*A. Illud non est li-
berasse hominem insa-
nia sed mutasse genus
insanæ.*

*That is not to free the
Man from Madness, but to
change the Kind of Mad-
ness.*

*B. Sic est profecto,
nisi quod nunc insanit
suavius.*

*So it is indeed, but that
now he is more sweetly
mad.*

*A. Antehac non so-
lebam tribuere mul-
tum fabulis, quæ se-
runtur vulgo de spec-
tris; sed posthac tri-
buam multo minus:
nam suspicor multa
prodita literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauno, quæ adsimula-
ta sunt simili artificio.*

*Heretofore I did not use
to give much Regard to
Stories, that are told com-
monly of Apparitions; but
hereafter I shall give much
less; for I suspect that ma-
ny Things have been deli-
vered in Books for true by
credulous Men, and Men like
Faun, which have been con-
trived by the like Art.*

*B. Ego credo plera-
que esse hujus generis.*

*I believe the most Part are
of this Kind.*



ALCUMISTICA.

A. **Q**UOD novæ
rei est quod
Lalus ridet
sic apud sese, subinde
signans se cruce? in-
terpellabo felicitatem
hominis. Salve mul-
tum amicissime Lale.
Videre mihi admodum
felix.

WHat new Thing is
there that Lalus
laughs so with
himself, now and then sign-
ing himself with the Cross?
I will interrupt the Felicity
of the Man. God save you
much my good Friend La-
lus. You seem to me very
happy.

B. Atqui ero feli-
cior, si impertiam tibi
hoc gaudium.

But I shall be more hap-
py, if I impart to you this
Joy.

A. Fac igitur bees
me quamprimum.

See therefore you make
me happy as soon as possible.

B. Nosti Balbinum?

Do you know Balbinus?

A. Illum eruditum
senem, ac laudatæ
vitæ.

That learned old Man,
and of a commendable
Life.

B. Sic est ut dicis,
sed est nullus mortali-
um qui sapit omnibus

So be it, as you say, but
there is no one of Man-
kind, who is wise at all
things,

64 ALCUMISTICA.

*horis, aut qui sit undi-
quaque perfectus. Ille
vir habet hoc nomen
inter multas egregias
virtutes. Jam olim in-
sanit in artem quam
vocat Alcumisticam.*

*Hours, or who is in all Re-
spects perfect. That Man
has this Blemish amongst
many excellent Qualities.
He has been for some Time
mad upon the Art which
they call Alcumistica.*

*A. Haud tu narras,
novum quidem, sed
insignem morbum.*

*You do not talk of a
Blemish truly, but a consi-
derable Distemper.*

*B. Utique est,
ille toties delusus ab
hoc genere hominum,
tamen passus est sibi
dari verba mirifice
audam.*

*Howsoever it is, he so
often deluded by this Sort
of Men, yet suffered him-
self to be imposed upon won-
derfully some Time ago.*

A. Quo pacto?

After what Manner?

*B. Quidam sacerdos
adit illum, salutavit
donorifice: Mox sic
exorsus est, Doctissime
Balbine, mirabere for-
tassis, quod ignotus in-
terpellem te sic, quem
scio nunquam non oc-
cupatissimum sanctissi-
mis studiis. Balbinus
annuit, qui est illi
mos, nam est mire par-
cus verborum.*

*A certain Priest went to
him, saluted him respect-
fully: By and by thus he
began, Most learned Balbi-
nus, you will wonder per-
haps that I a Stranger to
you should break in upon
you thus, whom I know to
be always very busy in the
most sacred Studies. Balbi-
nus nodded to him, which is
his Custom, for he is won-
derfully sparing of Words.*

*A. Narras argu-
mentum prudentiae.*

*You tell me an Argument
of his Prudence.*

B. Ve-

B. Verum alter prudentior pergit sic. *Tamen ignoscas mea importunitati si cognoris causam cur adierim te.* Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: Scis doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciū, an infeliciū. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium; Finiam, inquit, doctissime Balbine, Id erit facilius mihi apud virum, cui hoc totum negotium est sic notum, ut notius nulli.

A. Depingis Rhetorem mihi, non Alcumistam.

B. Mox audies Alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut dis-

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man to whom this whole Business is so well known, that it is better known to no body.

You describe a Rhetorian to me, not an Alcumist.

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I

cerem

cerem *artem* maxime
expetendam omnium,
 illam *Alcumisticam*,
 inquam, *medullam*
totius philosophiæ,
Balbinus experrectus
 est nonnihil ad nomen
Alcumistices, gestu
 tantum, cæterum jus-
 sit gemitu, ut per-
 geret. Tum ille in-
 quit, O me miserum!
 qui non inciderim
 in eam viam, quam
 oportuit. Cum Bal-
 binus rogasset quas-
 nam vias diceret,
 Scis, inquit, optime
 (nam quid fugit te,
 Balbine, virum un-
 diquaque doctissimum)
 esse duplicem viam bu-
 jus artis, alteram quæ
 dicitur longatio, alte-
 ram quæ dicitur curta-
 tio. At contigit mihi
 quodam malo fato in-
 cidere in Longatio-
 nem. Balbino lisci-
 tante, quodnam dis-
 crimen viarum esset,
 Impudentem me, in-
 quit, qui loquor hæc
 apud te, cui sciam
 omnia hæc esse sic no-
 ta, ut notiora nulli.
 Itaque accurri huc
 ad te supplex, ut

learned an Art the most to
 be desired of all, that Alcu-
 mistick Art, I say, the
 Marrow of all Philosophy.
Balbinus was awakened a
 little at the Name of the
Alcumistick Art, in Ge-
 sture only; but he ordered
 him with a Groan, that
 he should go on. Then
 he says, O woe's me!
 who did not light upon
 that Way, which I ought.
 When *Balbinus* asked him
 what Ways he meant,
 You know, quoth he, good
 Sir, (for what escapes you,
Balbinus, a Man in all
 Respects the most learned)
 that there is a double
 Way of this Art, one of
 which is called Longa-
 tion, another which is
 called Curtation. But it
 happened to me by some
 ill Fate to fall upon Lon-
 gation. *Balbinus* asking
 what the Difference of
 the Ways was, Impudent
 that I am, quoth he,
 who speak these Things be-
 fore you, to whom I know
 all these Things are so
 well known, that they are
 better known to no Body.
 Therefore I am come hi-
 ther to you humbly beg-
 ging, that pitying us you
 mi-

misertus nostri digneris impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset: Jubeat exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quando jubet ita, faciem: Qui contriverunt totam aetatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hactenus judarim in ea viâ, quæ non arripet meo animo: Neque potui nancisci quemquam qui vellet would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of these Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this divine Art, change the Species of Things two Ways, one which is the shorter, but has a pretty good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last

G

in.

indicare alteram, cuius amore depereo. Tandem Deus immisit in mentem, ut adirem te, virum non minus pium quam doctum. Doctrina præstat tibi, ut possis facile dare quod peto; pietas commovebit, ut velis opitulari fratri, cuius salus est tibi in manu. Ne faciam longum, cum ille veterator amovisset suspicionem fuci a se huiusmodi sermonibus, ac fecisset fidem, alteram viam esse perspectissimam sibi, jampridem Balbini animus pruriebat. Tandem non temperans sibi, inquit, valeat illa curtatio, cuius nomen ne audi vi quidem unquam, tantum abest ut teneam, dic mihi bona fide, teneasne longationem exacte? Phy! inquit ille, ad unguem, sed longitudo displicet. Cum Balbinus rogasset quantum temporis requiretur, nimium, inquit, pene totus annus, sed interim est

God put it into my Mind, that I should come to you, a Man no less pious than learned, Your Learning enables you, that you can easily give what I ask; your Piety will move you, that you will help a Brother, whose Preservation you have in your Power. That I may not make it tedious, when that Cheat had removed all Suspicion of Roguery from himself with this Kind of Talk, and had made him believe, that the other Way was very well known to him, for some Time Balbinus's Mind itched. At length not commanding himself, he says, Farewel to that Curtation, whose Name I have not so much as heard ever, so far am I from understanding it, tell me in good Faith, do you understand Longation exactly? Puh! says he, to a Tittle, but the Length displeases me. When Balbinus had asked how much Time was required, too much, says he, almost a whole Year, but in the mean Time it is very safe. Do not trouble yourself, says Balbinus, though there should be Occasion

tutissima. Ne labora, inquit Balbinus, etiam si sit opus biennio, modo fidas tuæ arti. Ut conferam rem in pauca; convenit inter eos, ut aggredierentur rem clam in ædibus Balbini, hac lege, ut ille suppeditaret operam, Balbinus sumptum, ac lucrum divideretur ex æquo et bono, quanquam modestus impostor deferebat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui initiantur in mysteriis. Jam illico pecunia numeratur, unde artifex mercaretur ollas, vitra, carbones, reliquaque, quæ pertinent ad instruendam officinam. Ibi noster Alcumista decoquit eam pecuniam suaviter in scorta, aleam et computationes.

A. Hoc nimirum est convertere species rerum.

B. Balbino urgente, ut aggredieretur rem, an non tenes,

for two Years, provided you can trust to your Art. That I may bring the Matter into few Words: It was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition, that he should give his Labour, Balbinus the Charge, and the Gain should be divided equal and fairly, tho' the modest Cheat offered of his own accord to Balbinus the whole Gain that should accrue. They swore on both Sides to Silence, which they do who are initiated in Mysteries. Now presently Money is paid, wherewith the Artist should buy Pots, Glasses, Fuel, and other Things, which are proper for furnishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice and Drinking.

This indeed is to change the Species of Things.

Balbinus urging him, that he should set about the Business, Do you not under-

inquit, *illud*, Qui *cœ-*
pit bene habet dimi-
dium facti? Est *mag-*
num præparare mate-
riam bene. Tandem
fornax cœpit adorna-
ri. Hic rursus erat
opus novo auro, velu-
ti illecebra auri ven-
turi: Siquidem ut
piscis non capitur abs-
que esca, sic aurum
non provenit Alcu-
mistis, nisi pars auri
admisceatur. Inte-
rea Balbinus, erat to-
tus in supputationi-
bus. Nam subduce-
bat, si uncia pareret
quindecim, quantum
lucri esset redditurum
ex his mille unciis:
nam decreverat insu-
mere tantum. Cum
Alcumista decoxisset
hanc pecuniam quo-
que, jamque simulas-
set multum operæ cir-
ca folles et carbones,
unum mensem atque
alterum, Balbino ro-
gante ecquid res pro-
cederet; primum ob-
mutuit, tandem re-
spondit urgenti, sicut
præclaræ res solent,
quæ habent semper
difficiles aditus. Cau-

stand, says he, that, He
that hath begun well, has
done half his Work? It is
a great Thing to prepare
yaur Materials well. At
length the Furnace begun
to be prepared. Here a-
gain there was Need of new
Gold, as it were a Wheedle
to the Gold that was to come.
For as a Fisk is not taken
without a Bait, so Gold
comes not to the Alcumists,
unless a Parcel of Gold
is mixt. In the mean
Time Balbinus was all up-
on Calculations. For he
reckoned, if an Ounce
would produce fifteen, how
much Profit would accrue
from two thousand Ounces,
for he had determined
to lay out so much. When
the Alcumist had spent
this Money too, and now
had pretended to abun-
dance of Pains about the
Ballows and Fuel, one
Month and another, Balbi-
nus asking if the Business
advanced any Thing:
at first he was silent, at
length he answered him,
being urgent with him, as
great Things use to do,
which have always difficult
Beginnings. He pretended
there was a Mistake made
sabatur

fabatur erratum in emendis carbonibus: Nam emerat quernos, cum esset opus abieg- nis aut columnis. Ibi centum aurei perie- rant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbones mutantur, jamque res capta est majore studio quam antea: Quemadmo- dum in bello, milites, si quid accidit secus, quam vellent, sarcu- unt virtute. Cum of- ficina serbuisse jam aliquot menses, et au- reus fœtus expectare- tur, at ne mica qui- dem auri esset in va- sis (nam jam Alcumis- tica decoxerat et om- ne illud) alia causa- tio inventa est, nimi- rum, vitra quibus u- sus fuerat, non fuisse temperata sicut opor- tuit. Etenim ut Mer- curius non fit ex qua- vis ligno, ita aurum non conficitur qui- buslibet vitris. Quo plus erat impensum, hoc minus libebat desistere.

in buying the Charcoal, for he had bought Oak: whereas he had Occasion for Fir or Hazel. There a hundred Crowns were gone. Nor did they re- turn to the Game for that the more backwardly. New Money being given, Charcoal is changed; and now the Thing was begun with greater Eagerness than be- fore: As in War, Soldiers, if any Thing happens other- wise than they could wish, mend it by their Courage. When the Forge had been heated now some Months, and a Golden Product was expected, and not a Bit truly of Gold was in the Vessels (for now the Alcumist had spent also all that) another Pre- tence was found out, to wit, that the Glasses which he had used, had not been tempered as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. By how much the more was laid out, by so much the less had he a Mind to desist.

A. Sic aleatores solent; quasi non sit multo fatius perdere hoc quam totum.

So Gamesters use to do; as tho' it were not much better to lose that than all.

B. Sic est. Alcumista dejerabat nunquam impostum fuisse sibi sic. Nunc errore deprehenso cetera fore tutiora, et sese farturum hoc dispendii magnam sanore. Vitris mutatis, officina instaurata est tertio. Alcumista admonebat rem successuram felicis, si mitteret aliquot aureos dono Virgini Matri, quæ colitur, ut scis, Paralii, nam artem esse sacram, neque rem geri prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui prætermitteret nullum diem, quin perageret divinam rem. Alcumista suscepit religiosam professionem, nimirum in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discovered, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know, at Paralia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus a pious Man, as who omitted no Day, but he performed divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that esse.

esse summam spem, negotium successurum ex sententia, adeo Divam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino expostulanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quam divinatum esset diu, tandem illud venit in mentem Balbino, num pratermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus inquit, non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris pratermissis, auditurum

he had the greatest Hopes, that the Business would succeed to their Mind, so the Saint seemed to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done thro' Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist promises, for two Masses omitted, that he would hear twelve, and for one Salutation would pay it ten. duode-

duodecim, et pro unica salutatione repositurum decem. Cum pecunia defecisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus, ac lamentabili voce, perii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et aerebat scire causam tanti mali. Aulici subodorati sunt, inquit, quod egimus; nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat Alcumisticam absque permisso principis. Ille pergit, non metuo mortem, inquit, utinam illa contingat: metuo quiddam crudelius. Inquit roganti quid eliet, rapiar aliquo in turrin; illic cogar per omnem vitam laborare illis

When Money failed the prodigal Alcumist now and then, and no Pretences for asking occurred, at length he invented this Trick: He returned Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good earnest. For you know with us it is Capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says to him asking what it was, I shall be carried some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind. Is there any Death which

qui-

quibus non libet. *An est ulla mors, quæ non debeat esse potior quam talis vita?* Ibi res ventilata est consultatione. Balbinus, quoniam callebat artem Rhetoricam, pulsavit omnes status, si qua periculum posset vitari. *Non potes inficiari crimen?* inquit. *Nequaquam,* ait ille. *Res sparsa est inter regios satellites; et habent argumenta, quæ non possunt dilui. Nec poterat factum quidem defendi, ob manifestam legem. Cum multis adductis in medium, videretur nihil firmi præsidii, tandem Alcumista, cui erat jam opus præsentis pecunia,* inquit, *nos, Balbine, agimus lentis consiliis; atqui res poscit præsens remedium. Arbitror adfuturos jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quid-*

ought not to be more valuable than such a Life? There the Matter was examined in Consultation. Balbinus, because he understood the Art of Rhetorick, run over all his Topics, if any Way the Danger could be avoided. Can not you deny the Crime? says he. *By no Means,* says he. *The Thing is spread amongst the King's Guards; and they have Proofs which cannot be confuted. Nor could the Fact indeed be defended, because of a plain Law. When after many Things produced betwixt them, there appeared nothing of good Security, at length the Alcumist, who had now Need of present Money, says, We, Balbinus, act by slow Counsels; but the Thing requires a present Remedy. I suppose they will be here presently, that will hurry me into an evil Condition. Lastly, when nothing occurred to Balbinus, at length the Alcumist says, nor does any Thing occur to me, nor do I see any Thing left, unless that I die bravely, unless perhaps this please* quam

quam superesse, nisi ut peream fortiter: nisi forte hoc placet, quod unum superest, utile magisquam honestum, nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut si- leant: quamvis sit durum dare illis furciferis quod profundant, tamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius ex- tudisses dentem ab eo quam nummum in honesta re. Sic prospectum est Alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amicæ.

A. Demiror nihil esse nisi Balbino in tantum.

you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Although it be a hard Case to give to those Rascals, to spend, yet as Matters now are, I see nothing better. The same Thing seemed good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay, you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Miss.

I wonder Balbinus should have no Sense to such a Degree.

B. Heic

B. Heic tantum caret naso, nasutissimus in cæteris. Rursum fornax instruitur nova pecunia, sed precati-uncula præmissa ad Virginem Matrem, ut faveret cœptis. Jam totus annus exierat, dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean Time there happened a certain comical Adventure.

A. Quisnam ?

What ?

B. Alcumista habuit furtivam consuetudinem cum uxore cuiusdam aulici ; maritus, concepta suspitione, cœpit observare hominem. Tandem cum nuntiatum esset illi, sacrificum esse in cubiculo, rediit domum præter expectationem, pullat ostium.

The Alcumist had a private Commerce with the Wife of a certain Courtier ; the Husband having conceived a Suspicion, began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he returned home contrary to their Expectation, knocks at the Door.

A. Quid facturus homini ?

What was he for doing with the Fellow ?

B. Quid ! Nihil suave, aut occisurus erat, aut exsecturus.

What ! Nothing pleasant, either he would have killed him, or have gelded him.

Ubi

Ubi maritus insans minitaretur se effracturum ostium vi ni uxor aperiret, trepidatum est magnopere, et aliquod presentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinaret id fore.

When the Husband being very earnest, threatened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Waistcoat, and threw himself thro' a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus, and the Artist had guessed that would be.

A. Heic itaque tenetur medius.

Here therefore he is held by the Middle.

B. Imo elapsus est hinc felicius quam e cubiculo. Audi technam hominis. Balbinus nihil expostulabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant

Nay he slipped hence more luckily than out of the Bed-Chamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things; and they who are such,
sup-

supplici in peccato quamvis magno. Itaq; injicit mentionem de successu negotii data opera, queritans non succedere ut solet, aut vellet: Addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur aliqui destinasse silentium; et erat qui commoveretur facile, non est obscurum, inquit, quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a puris. Ad hanc vocem Artifex procubuit in genua, subinde tundens pectus, lacrymabili vultu ac voce inquit, dixisti verissimum, Balbine; peccata, inquam, obstant, sed mea peccata, non tua: Nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanaspertlexerat me in suos laqueos, et O me miserum! e sacrificio

easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on Purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wondered what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily, it is not obscure, quoth he, what hinders, Sins hinder it from succeeding, which it is fit should be handled purely by the Pure. At this Saying the Artist fell upon his Knees, now and then smiting his Breast, with a lamentable Countenance and Voice, says, you have said very true, Balbinus; Sins, I say, hinder, but my Sins, not your's: For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and O wo's me! of a Priest I am become a Cuckold-maker. Yet this Present which we sent to the Virgin Mother was not

H facius

factus sum adulter. Tamen hoc munus, quod misimus Virgini Matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus affringebat fores, fenestra erat arctior quam ut possem elabi: in tam præsentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, repeto fenestram (non sic necessitas urgebat) et reperi amplam satis ad effugium.

lost altogether. I had perished by certain Destruction, unless she had succoured me. Now the Husband was breaking the Door; the Window was straighter than that I could get out. In so imminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without Delay, I go again to the Window (for so Necessity obliged me) and I found it large enough for an Escape.

A. Credidit Balbinus ista?

Did Balbinus believe those Things?

B. Credidit! imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ Virgini. Rursus pecunia numerata est danti fidem se tractaturum satram rem pure posthac.

Believe! nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

A. Quis finis tandem?

What was the Upshot at last?

B. Fabula

B. *Fabula est perlonga; sed ego absolvam paucis. Cum lufisset hominem diu ejusmodi commentis, et extorfisset non medio-crem vim pecuniæ ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod egerat nusquam non, aggreditur eum clam; exponit qualem artificem foveret suæ domi; monet ut ableget hominem quam prius, ni mallet ipsum fugere aliquando compilatis scriniis.*

A. *Quid Balbinus hic? videlicet, curavit hominem conjiciendum in carcerem.*

B. *In carcerem! Imo, numeravit viaticum, obsecrans per omnia sacra, ne effusiret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in pe-*

The Story is very long; but I will finish it in a few Words. After he had play'd upon the Man a long Time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away sometime after he had robbed his Chests.

What did Balbinus here? to wit, he took Care the Fellow was thrown into the Gaol.

Into the Gaol! Nay, he paid him Money for his Journey, beseeching him by all that was sacred, that he would not blab what had happened; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come
H 2 riculum

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riculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspendio; neque quisquam alacribens talem in carcere gratis.

in Danger of Confiscation: For there was no Danger of the Cheat, he understood as much of the Art as any Ass, and Cheating in this Kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendered him secure from hanging: nor would any one maintain willingly such a Fellow in the Gaol for nothing.

A. Miseresceret me Balbini, nisi ipse gauderet deludē.

I should pity Balbinus, unless he loved to be deluded.

B. Nunc properandum est in aulam; alias referam multo stultiora etiam his.

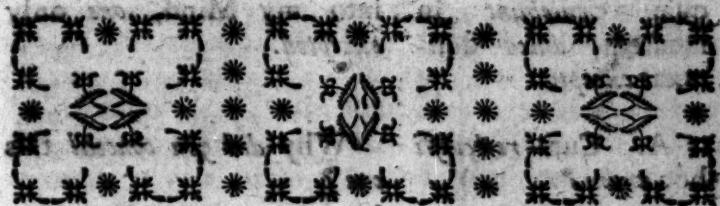
Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

A. Cum vacabit, et audiam lubens, et pensabo fabulam fabula.

When you shall be at Leisure, I both shall hear you gladly, and requite Story, with Story.



HIP.



HIPPOPLANUS.

A. **I**mmortalem De-
um! quam tor-
ve intuetur noster
Phædrus, et subinde
suspiciet in cœlum!
adoriar. Quid novæ
rei accidit, Phædre?

Immortal God! how
grave looks our Phæ-
drus, and now and then
looks up to Heaven! I will
accost him. What new Thing
has happened, Phædrus?

B. Quamobrem
interrogas istuc, Au-
le?

Why do you ask that,
Aulus?

A. Quoniam vi-
deris mihi factus
Cato e Phædro; est
tanta severitas in
vultu.

Because you seem to me
to have become a Cato of a
Phædrus; there is so much
Severity in your Counte-
nance.

B. Non mirum,
amice, confessus sum
modo mea peccata.

No wonder, Friend, I
have confessed just now my
Sins.

A. Phy! jam desi-
no mirari, sed age dic
bona fide, confessus es
omnia?

Puh! Now I give over
wondering, but come tell me
in good Faith, have you
confessed all?

H 3

B. Omnia

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B. Omnia quidem quæ veniebant in mentem, unico duntaxat excepto. All indeed which came into my Mind, one only excepted.

A. Cur reticuiſti hoc unum? Why did you conceal this one?

B. Quia nondum potuit displicere mihi. Because it could not yet displease me.

A. Oportet eſſe ſuaue peccatum. It muſt be a ſweet Sin.

B. Nescio an ſit peccatum, ſed ſi vacat, audies. I know not whether it be a Sin, but if you are at Leiſure, you ſhall hear.

A. Audiam equidem lubens. I will hear it indeed willingly.

B. Scis quanta impoſtura ſit apud noſtros in his qui vendunt aut locant equos. You know what abundance of cheating there is with our Countrymen amongſt thoſe who ſell or let out Horſes.

A. Scio plus quam vellem, deſuſus non ſemel ab iis. I know more than I would, having been cheated not once only by them.

B. Iter nuper incidit mihi, cum prolixum ſatis, tum etiam accelerandum. Adeo quendam ex illis, quem dixiſſes minime malum ejus generis, et nonnihil A Journey lately happened to me, both long enough, and alſo to be haſtened. I go to one of them, whom you would have ſaid to be the leaſt bad of that Sort, and ſomething of ami-

amicitiæ etiam intercedebat mihi cum homine. Narro mihi esse seriam rem, opus esse præstrenuo equo; si unquam præbuiſſet se bonum virum mihi, nunc præstaret. Ille pollicetur se acturum mecum sic, ut agere cum suo charissimo fratre.

A. Fortassis impos-
turus et fratri.

B. Inducit in stabulum, jubet ut eligam ex omnibus equis quemcunque vellem. Tandem unus arridebat plus cæteris. Ille probat meum iudicium, deſerans eum equum expetitur esse frequenter a multis: se maluisse ſervare eum ſingulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur præſens. Conſcendo. Equus geſtiebat mira alacritate in egreſſu; dixiſſes eſſe feroculum, nam erat obſeſulus, et pulchellus. Ubi equitaſſem jam ſeſquihoram, ſenſi plane laſ-

Friendſhip too there was betwixt me and the Man. I tell him I have ſome weighty Buſineſs, bad need of a very ſtout Horſe; if ever he had ſhewn himſelf a good Man to me, that now he would do it. He promiſes me that he would deal with me ſo, as he would deal with his moſt dear Brother.

Perhaps he would have impoſed likewise upon his Brother.

He leads me into the Stable, bids me chuſe out of all the Horſes which ſoever I would. At length one pleaſed me more than the reſt. He approves of my Judgment, ſwearing that that Horſe had been deſired frequently by many; that he choſe rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down preſently. I mount. The Horſe pranced with wonderful Alacrity in ſetting out: You would have ſaid that he was mettlesome; for he was pretty fat and handſome. When I had rid now an Hour and a half, I perceived him quite tired.

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*sum, nec posse impelli
quidem calcaribus.
Audieram tales ali ab
illis ad imposturam,
quos judicares insignes
e specie, ceterum im-
patientissimos laboris.
Ego continuo mecum,
captus sum; age refe-
ram par pari, ubi
rediero domum.*

*and that he could not be
got on truly with the Spurs.
I had heard that such were
kept by them for cheating,
which you would judge
fine ones by their appear-
ance, but very unable to
bear Labour. I said pre-
sently with myself, I am
caught; well I will return
like for like, when I return
Home.*

*B. Quid consilii ca-
piebas heic, eques abs-
que equo?*

*What Course did you take
here, a Horseman without a
Horse?*

*A. Id quod res da-
bat. Deflexi in proxi-
mum vicum; illic de-
posui equum apud
quendam notum mihi,
et conduxī alterum;
profectus sum quo de-
stinaram, reversus sum,
reddo conductitium e-
quum; reperio meum
sophistam, ut erat, o-
belum et pulchre re-
quietum; vedus eo
redeo ad impostorem,
rogo ut alat aliquot
dies in suo stabulo, do-
nec repetiero. Per-
cunctatur quam com-
mode gesserit me. Ego
dejero per omnia sacra,
me nunquam conscen-*

*That which the Thing
offered. I turned off into
the next Town: There I
set up my Horse with one
that was known to me,
and hired another, I went
whither I had designed, re-
turned, restore my hired
Horse; I find my Cheat,
as he was, fat and finely
rested; riding upon him,
I return to the Rogue: I
beg of him that he would
keep him some Days in his
Stable, till I come for him
again. He asks me how
well he carried me. I
swear by all that's sacred,
that I never got upon the
Back of a better Horse in
my Life; that he shew ra-
diffe*

disse tergum felicioris equi in vita, volasse potius quam ambulasse, nec sensisse lassitudinem tam longo itinere, nec factum pilo macriorem ob laborem. Cum persuaseram illi hæc esse vera, cogitabat tacitus secum illum equum esse alium, quam hætenus suspicatus esset. Itaque priusquam abirem, rogabat num mihi equus esset venalis: Primo negabam, quod si iter incideret denuo, non foret facile nascisci similem: attamen nihil esse tam charum mihi, quod non esset venale pretio largo: etiamsi quis cuperet emptum meipsum, inquam.

A. Næ tu agebas Cretensem pulchre cum Cretensi.

B. Quid multis? Non dimittis me, donec indicarem. Indicavi non paulo pluris quam emeram. Digressus ab homine, max suborno qui ageret partem huius fabu-

ther than paced, and was not sensible of Weariness in so long a Journey, nor made a Hair the leaner for his Labour. When I had persuaded him that these Things were true, he thought silently with himself, that Horse was another Sort of one than hitherto he had suspected him. Therefore before I went away, he asked me if my Horse was to be sold: At first I said no, because if a Journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large Price; although any one should desire to buy myself, say I.

Truly you acted the Cretian finely with the Cretian.

What needs many Words? He does not dismiss me 'till I set my Price. I set him at not a little more than I had bought him for. Being gone from the Man, by and by I suborn one, who

88 HIPPOPLANUS.

le mihi, pulchre instructum et edoctum. Is ingressus domum, inclamat locatorem, ait sibi opus esse, insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: Non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticescere, atque prædicare alios ambitiose. Cum iste, cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fessellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquando plu-

should act a Part of this Play for me, well instructed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, my Judgment of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, he is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more than I had set him at to

ris, quam indicaram
 ipsi, captans et hoc
 lucrum. Tandem con-
 venit de pretio: Satis
 magna arrha datur,
 nempe regalis aureus,
 ne qua suspicio simu-
 latae emptionis inci-
 deret. Emptor jubet
 pabulum dari equo.
 Ait se redituum mox,
 et abductum. Dat
 etiam drachmam sta-
 bulario. Ego, simul
 atque cognovi pactio-
 nem esse firmam, sic
 ut non posset rescindi,
 cedo rursus ad loca-
 torem armatus ocreis
 et calcaribus. Clamo
 anhelus, ille adest, ro-
 gat quid velim. Me-
 us equus adornetur il-
 lico, inquam, nam
 proficiscendum est e ve-
 stigio ob maxime se-
 riam rem. Atqui
 modo, inquit, manda-
 bas ut alerem tuum
 equum aliquot dies:
 Verum, inquam, sed
 negotium obiectum est
 præter expectationem,
 idque regium, quod
 patitur nullam dilatio-
 nem. Hic ille, eli-
 ges ex omnibus quem
 vales; non potes ha-
 bere tuum. Rogo quam-

him, catching also at this
 Gain. At length they a-
 greed about the Price: A
 good large earnest Penny is
 given, to wit a Royal
 Crown, lest any Suspicion
 of a Counterfeit Purchase
 should happen. The Buy-
 er orders Hay to be gi-
 ven to the Horse. He
 says that he will return
 presently, and take him
 away. He gives also a
 Six-pence to the Hostler.
 I, as soon as I knew the
 Bargain was firm, so that
 it could not be broken, re-
 turn again to the Jockey,
 dressed in my Boots and
 Spurs. I call out of Breath,
 he comes, asks me what I
 would have. Let my Horse
 be got ready presently, say
 I, for I must go immedi-
 ately upon a very serious
 Affair. But just now,
 quoth he, you ordered that
 I should keep your Horse
 some Days: True, say I,
 but Business is fallen in my
 Way besides my Expectati-
 on, and that the King's,
 which admits no Delay.
 Here he said, you may
 choose out of all, which
 you will, you cannot have
 your own. I ask, what
 for? Because, says he, he
 is sold. There pretending

obrem ? Quoniam
 inquit *venditus est.*
 Ibi *simulata magna*
perturbatione, inquam,
Superi prohibeant quod
dicis. Hoc itinere ob-
jecto, non venderem
eum equum, etiamsi
quis numerat quadru-
plum. Incipio Rix-
am, clamo me perdi-
tum. Tandem et ille
incaluit. Quid opus,
inquit, jurgiiis ? Indi-
casti equum, ego ven-
didi, si numero preti-
um, habes nihil quod
agas mecum. Sunt
leges in hac urbe :
Non potes compellere
me ad exhibendum
equum. Cum clama-
sem diu, aut exhiberet
equum, aut emptor-
em ; tandem iratus
numerat pretium. E-
meram quindecim au-
reis, aestimaram vi-
ginti sex, ille aestima-
rat triginta duobus.
Cogitabat apud se ;
præstat facere hoc lu-
cri, quam reddere
equum. Abeo simi-
lis dolenti, ac vix
placatus pecunia data.
Ille rogat ut boni con-
sulam, se pensaturum
hoc incommodi in

a great Disturbance, I say,
 God forbid what you say.
 This Journey being fallen
 out, I would not sell that
 Horse, altho' any one would
 pay me four Times the
 Worth. I begin a scolding,
 I cry out that I am un-
 done. At length he too
 grew hot. What need,
 quoth he, of all this brawl-
 ing ? You set a Price on
 your Horse, I have sold
 him, if I pay you your
 Price, you have nothing
 that you can do with me.
 There are Laws in this
 City : You cannot compel
 me to produce the Horse.
 After I had bawled a long
 Time, either that he should
 produce the Horse, or the
 Buyer ; at length being
 mad he pays me my Price.
 I had bought him for
 fifteen Crowns, I had va-
 lued him at twenty six,
 he had valued him at
 thirty two. He thought
 to himself, it is better to
 make this Advantage,
 than to return the Horse.
 I go away like one grie-
 ved, and scarce appeas'd
 with the Money given
 me. He begs that I would
 take in good part, that he
 would make amends for this
alii

HIPPOPLANUS. 91

aliis rebus. Sic impostum est impostori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest penny, should come to pay his Money; but no body comes, nor ever will come.

A. Interim nunquam expostulavit tecum?

In the mean Time did he never expostulate with you?

B. Qua fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine, dicens illum dignum eo malo qui spoliavit me tali equo præpropere venditione. Hoc est crimen tam bene collocatum, mea sententia, ut non possim inducere animum confiteri.

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complained of the Homesty of the Buyer. But I expostulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego poscerem statuem mihi, si designassem aliquid tale.

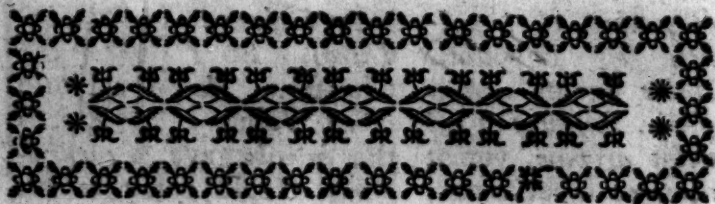
I should demand a Statue for my self, if I had contrived any such Thing.

B. Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere scum talibus.

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.

I

Con-



Convivium Fabulosum.

Polymythus, Gelasinus, Eutrapelus, Aftæus, Philythlus, Philogelos, Euglotus, Lerochares, Adolefches.

A*U*T *non decet bene institutam civitatem esse sine legibus ac principe, ita nec oportet convivium.* **A***S it does not become a well ordered State to be without Laws and a Prince, so neither does it become a Feast to be.*

Ge. *Istuc vero perplacet, ut unus respondeam nomine totius populi.* **That indeed pleases us very well, that I alone may answer in the Name of the whole People.**

Po. *Heus puer, adfer buc talos, horum suffragiis regnum decernetur cuicumque Jupiter faverit. Euge! Jupiter favit Eutrapelo. Sortes non fuere cæcæ. Magis idoneus non poterat eligi, etiamsi puncta collect.* **Soho Boy, bring hither the Dice, by their Votes the Kingdom shall be disposed of to whomsoever Jupiter shall favour. Well done! Jupiter has favoured Eutrapelus. The Lots were not blind. A more fit Man could not have been chosen, tho' the Votes**

CONVIVIUM FABULOSUM. 93

*ta fuissent viritim
per singulas tribus.
Vulgo jactatur pro-
verbium, non tam va-
num, quam parum la-
tinum, novus rex, no-
vus lex.*

Eu. Quod sit felix
faustumque huic con-
vivio. Primum edi-
co, ne quis preserto
heic præter ridiculas
fabulas. Cui deerit
fabula multator drach-
ma. Ea pecunia in-
sumitor in vinum. At-
que extempore confic-
ta habentor in legiti-
mis fabulis, modo pro-
babile et decorum
servetur. Si nulli de-
erit fabula, duo pen-
dunt pretium vini,
quorum alter dixerit
lepidissimam, alter fri-
gidissimam fabulam.
Convivator esto immu-
nis a sumptu vini.
Unus suppeditato sump-
tum ciborum. Si quid
controversiæ incide-
rit, Gelasinus esto arbi-
ter et iudex hujus rei.
Si vos sciveritis hæc,
rata sunt. Qui no-
luerit parere legi,
abito, tamen sic, ut sit

That which may be lucky and fortunate for this Feast. First I proclaim that no body produce any Thing here besides comical Stories. He that wants a Story let him be fined Six Pence. Let that Money be spent in Wine. And let Things invented extempore be reckoned amongst lawful Stories, provided Probability and Decency be kept to: If none shall want a Story, let those two pay the Charge of the Wine, whereof the one shall tell the prettiest, the other the dullest Story. Let the Master of the Feast be free from the Charge of the Wine: Let him alone bear the Charge of the Viſuals. If any Diſpute happen, let Gilafinus be the Decider and Judge of that Affair. If you confirm theſe Things, let them be eſtabliſhed. He ſhall will not obey the Law,

I 2 ju

94 CONVIVIUM FABULOSUM.

jus fasque redire possit ad compositationem.

let him go, yet so that it may be lawful and allowable for him to return the Day after to the Club.

Ge. Volumus legem latam a rege esse ratam nostris suffragiis, sed unde circulus fabularum proficietur.

We will that the Law made by our King be confirmed by our Votes; but whence shall the Circle of Stories proceed?

Eut. Unde nisi a convivatore?

From whence but from the Entertainer?

As. Jureconsulti negant esse legem quæ non sit æqua.

The Lawyers deny it to be a Law which is not just.

Eu. Assentior.

I assent to it.

As. At tua lex æquat optimam fabulam pessime.

But your Law equals the best Story to the worst.

Eu. Ubi voluptas quæritur, isti promeretur non minus laudis, qui dicit pessime quam qui optime, velut inter cantores nemo voluptati est, nisi qui cecinerit aut insigniter bene, aut egregie male. Nonne plures ridet audito coccyge, quam lusciniâ? Hæc mediocritas non habet laudem.

Where Pleasure is sought, there he deserves no less Praise, who says very badly than he who says very well, as amongst Singers no Man pleases, unless he that sings either notably well, or extraordinary ill. Do not more laugh upon hearing the Cuckow, than the Nightingale? Here Indifference has no Praise.

As.

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As. At cur plec-
tuntur qui auferunt
laudem?

But why are they pu-
nished who get Praise?

Eut. Ne nimia feli-
citas provocet aliquam
Nemefin illis, si aufe-
rent et laudem et immu-
nitatem simul.

Left excessive Happinefs
should provoke some Ne-
mesis against them, if they
should get both Praise and
Immunity together.

As. Per Bromium
Minos ipse nunquam
tulit æquiores legem.

By Bromius Minos him-
self never made a more
reasonable Law.

Phylyth. Feres nul-
lam legem de modo
bibendi?

Will you make no Law
concerning the Manner of
Drinking?

Eut. Re dispecta,
sequar exemplum Age-
filai regis Lacedæmo-
niorum.

The Thing being consi-
der'd, I will follow the Ex-
ample of Agesilaus, King
of the Lacedemonians.

Phylyth. Quid is
fecit?

What did he do?

E. Cum is quodam
tempore delectus esset
symposiarchus, arbi-
trio talorum; Archi-
triclano rogante quan-
tum vini juberet ap-
poni cuique, inquit,
si largior copia vini
parata est, data cui-
que quantum popos-
cerit; si malignior,

When he on a certain
Time had been chosen Go-
vernor of a Feast at the
Pleasure of the Dice, the
Master of the House asking
how much Wine he ordered
to be served up to every one,
he says, if a large Plenty
of Wine be provided,
give to every one as much
as he calls for; if a more

distrib-

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distribuit omnibus ex æquo.

sparing, divide to every one alike.

Phylyth. Quid sibi voluit ille Lacon cum diceret hæc?

What meant that Lacedemonian when he said these Things?

Eut. Agebat hoc ut convivium neque esset temulentum, neque rursum querulum.

He meant this, that the Feast should neither be drunken, nor again querulous.

Phylyth. Qui sic?

How so?

Eut. Quia sunt qui gaudent bibere largius, sunt qui gaudent parcius. Reperiuntur et abstemii, qualis Romulus dicitur fuisse. Itaque si vinum datur nulli nisi poscenti, primum nemo compellitur bibendum, et tamen desiderant nihil, quibus largior potatio est grata. Ita fit ut nemo sit tristis in convivio. Rursus si parcior copia vini distribuitur æquis portionibus in singulos, habent satis qui bibunt moderatius, neque potest quisquam obmurmurare in æqualitate; quando qui

Because there are some who love to drink plentifully, there are who love to drink sparingly. There are likewise found abstemious People, such as Romulus is said to have been. Therefore if Wine is given to none but him that calls for it, first no body is forced to drink, and yet they want nothing, to whom plentiful drinking is agreeable. So it comes about that no body is sad in the Feast. Again, if a less Quantity of Wine is distributed in equal Shares to each, they have enough, that drink moderately, nor can any one murmur in Equality, since he that would have drunk hau-

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haustus erat largius, plentifully, composes him-
componit se ad tem- self to Temperance with a
perantiam æquo ani- contented Mind. If this
mo. Si hoc exemplum example pleases you, I will
placet, utar, nam wo- use it; for we would have
lumus hoc esse fabulo- this to be a fabulous, not a
sum, non vinosum con- drunken Feast.

Phylyth. Quid igitur bibebat Romulus? What then drunk Roma-
lus?

Eu. Idem quod canes bibunt. The same that Dogs
drink.

Phylyth. An non istud indignum rege? Is not that unworthy of
a King?

Eu. Nihil magis No more than that Kings
quam quod reges spi- breathe in the Air common
rant aere communi with Dogs, but that there
cum canibus, nisi is that Difference; the King
quod illud interest, rex does not drink the same
non bibit eandem a- Water which the Dog
quam, quam canis bi- drunk, but the Dog draws
beret, sed canis haurit in the Air which the King
aerem quem rex effla- breathed out. And again
vit. Et vicissim rex the King draws in the Air
haurit aerem quem ca- which the Dog breathed
nis efflavit. Alexander out. Alexander the Great
ille Magnus tulisset plus had got more Glory, if he
gloriæ, si bibisset cum had drunk with the Dogs.
canibus. Nam nihil For nothing is worse for a
pejus regi qui vigilat King, who watches over so
tot millibus hominum, many thousand Men, than
quam vinolentia. Cæ- Drunkenness. But that Ro-
terum Romulum fuisse mulus was absentious, an
abstemium, apophtheg- Apothegm spoke by him
ma

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ma dictum ab illo non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.

Ge. Utinam noster Joannes Botzemus Canonici Constantinensis adesset hic. Nam et is est non minus abstemius quam dicitur, alioqui comis et festivus conviva.

Po. Age, si potestis, non dicam, sorbere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est persacile; anspicabor munus fabulandi bonis auri- bus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Maci auditum aliquot vestrum.

Ge. Non est ita diu quod perit.

not unwittingly declares. For when one seeing him abstain from Wine, had said, that Wine would be cheap, if all should drink as he; Nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.

I wish our John Botzem, Canon of Constance, was here. For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.

Come, if you can, I will not say sup and blow at the same Time, which Plautus says is difficult, but eat and hear, which is very easy; I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maceus has been heard by some of you.

It is not so long since he died.

Po. Cum

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Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatus. Ille cupiens extrudere suas merces, rogat nunquid vellet. Maccus conficiente oculos in ocreas pensiles ibi, calcearius rogat num vellet ocreas Maccus annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found chearfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, how well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta

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tracta. *Heic Maccus inquit, dic mihi bona fide, nunquamne usu venit tibi, ut quem armasses sic ocreis et calceis ad cursum, quem admodum nunc armasti me, abierit non numerato pretio? Nunquam, ait ille. Atqui si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit Calcearius. Tum Maccus inquit, dicitis ista serio an joco? Plane loquor serio, inquit alter, et facerem serio. Experiar, ait Maccus; en præcurro pro calceis, tu sequere cursu; simulq; cum dicto coniecit se in pedes. Calcearius consecutus est e vestigio quantum poterat, clamitans, tenete furem, tenete furem. Cum cives profuissent ex ædibus undique ad hanc vocem, Maccus inhibuit illos hoc commento, ne quis injiceret numum. Inquit ridens ac placido vultu, ne quis remoretur nostrum cursum: Cer-*

seeing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. But if by chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, do you say that in Earnest, or in Jest? Truly I speak in Earnest, says the other, and would do in Earnest. I will try, says Maccus: lo I run before for the Shoes, do you follow running; and together with this saying, he threw himself upon his Feet. The Shoemaker followed him forthwith, as fast as he could, bawling, Stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this Cry, Maccus hindered them by this Contrivance, that no body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no body stop our tamen

CONVIVIUM FABULOSUM. 101

tamen est de cupa cerevisiæ. Itaque jam omnes præbebant se spectatores certaminis: Nam suspicabantur calcearium fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus cursu, rediit domum sudans et anhelus. Maccus tulit Bra-
beum.

running, the Race is for a Tankard of Ale. Wherefore now all became Spectators of the Race; for they suspected that the Shoemaker pretended that Cry out of Roguery, that by that Means he might get before him. At last the Shoemaker being beat in the Race, returned Home sweating and out of Breath. Maccus got the Prize.

Ge. Ille Maccus quidem effugit calcearium, at non effugit furem.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

Po. Quamobrem?

What for?

Ge. Quia ferebat furem secum.

Because he carried the Thief with him.

Po. Forte pecunia non erat ad manum, quam postea resolvit.

Perhaps Money was not at hand, which afterwards he payed.

Ge. Verum erat actio furti.

But there was an Action of Theft.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat aliquot magistratibus.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

Ge. Quid attulit Maccus?

What did Maccus plead?

Po. Quid

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Po. Quid attulit,
rogas, in causa tam
vincibili? Actor ma-
gis periclitatus est
quam reus.

What did he plead, do
you ask, in a Cause so easy
to be carried? The Prosecu-
tor was more in Danger
than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia grava-
bat illum actione ca-
lumniae, et intende-
bat Rhemiam legem,
quæ dicitur, ut qui in-
tenderit crimen quod
non possit probare, fe-
rat poenam quam reus
laturus erat, si fuisset
convictus. Nega-
bat se contrectasse a-
lienam rem invito do-
mino, sed deferente
ultra, nec ullam men-
tionem pretii interces-
sisse; se provocasse cal-
cearium ad certamen
cursus: Illum accepisse
conditionem, nec
habere quod queratur,
cum esset superatus
cursu.

Because he loaded him
with an Action of Slander,
and urged the Rhemian Law,
which orders that he who
brings a Charge which he
cannot prove, shall suffer
the Punishment, which the
Person indicted should have
suffered if he had been con-
vict. He denied that he
meddled with the other's
Ware against the Will of
the Owner, but on his gi-
ving it of his own accord,
and that no Mention of
Price had passed betwixt
them; that he had challen-
ged the Shoemaker to the
running of a Race; that he
had accepted the Proposal,
and had nothing that he
could complain of, seeing he
was beat in the Race.

Ge. Hæc actio non
multum abest ab um-
bra asini. Quid tan-
dem?

This Action is not much
short of the Shadow of
the Ass. What came of
it at last?

Po. Ubi

CONVIVIUM FABULOSUM. 103

Po. Ubi risum est satis, quidam e iudicibus vocavit Maccum ad cœnam, et numeravit calceario pretium.

Quiddam simile accidit Daven-triæ me puero. Erat illud tempus, quo piscatores regnant, lami frigent. Quidam astabat ad fenestram fructuariæ, vehementer obesæ scæminæ, oculis intentis in ea quæ posita erant venum. Illa invitabat hominem ex more, si quid vellet. Et cum videret intentum ficiis, vis ficos? ait, sunt perquam elegantes. Cum ille annuisset, rogat quot libras vellet. Vis, inquit, quinque libras? Annuenti effudit tantum ficatorum in gremium. Dum illa reponit lances, ille subducit se, non cursu, sed placide. Ubi prodisset acceptura pecuniam, vidit emptorem abire: Insequitur majore voce quam cursu. Ille dissimulans, pergito quo coeperat ire.

When they had laughed sufficiently, one of the Judges invited Maccus to Supper, and paid the Shoemaker his Price. Something like this happened at Daven-try, when I was a Boy. It was that Time, when the Fishermen reign, the Butchers starve. A certain Fellow stood at the Window of a Fruit-Seller, a very fat Woman, with his Eyes intent upon those Things which were exposed to Sale. She invited the Man according to Custom, if he would have any Thing. And when she saw him intent upon the Figs, will you have any Figs? says she, they are very fine ones. When he agreed to it, she asks him, how many Pounds he would have. Will you have, says she, five Pounds? On his agreeing to it, she poured so many Figs into his Bosom. Whilst she lays by the Scales, he withdraws, not running, but easily. When she came out to receive her Money, she saw her Chapman was going off: She follows with a greater Noise than Pace. He taking no Notice, goes on whither he had begun to go. At last many

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Tandem multis concurrentibus ad vocem scœminæ, reslitit. Ibi causa agitur in corona populi: Rîsus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se compariturum.

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Ge. Age, narrabo fabulam non admodum dissimilem tuæ, nec fortasse inferiorem, nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: Aiebat hoc utrumque genus esse sollicitum, ac proinde non felix: Alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: Hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum

Well, I will tell a Story not much unlike your's, nor perhaps inferior, but that this hath not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concern'd, and therefore not happy: That others did not come into the Market for any Thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Market. But in our Markets, a fourth
dicebat

CONVIVIUM FABULOSUM. 105

dicebat Philosophum versari in hoc mundo, quemadmodum illi versarentur in mercatu. Verum in nostris emporiis quartum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant sollicitè si possint involare quid. Atque quidam reperiuntur mire dextri in hoc genere; dicas natos Mercurio favente. Convivator dedit fabulam cum coronide, ego dabo cum proæmio. Nunc accipite quod nuper attidit Antwerpiae. Quidam sacrificus receperat illic mediocrem summam pecuniæ, sed argenteæ. Quidam impostor animadverterat id. Addit sacrificum, qui gestabat crumenam turgidam nummis in zona; salutat civiliter, narrat sibi datum negotium a suis, ut mercaretur novum sacrum pallium parrocho sui vicini, quæ est summa vestis sacerdoti peragenti divinam rem. Rogat ut commodaret sibi tan-

Kind of Men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any Thing. And some are found wonderfully dextrous in this Kind; you would say that they were born under the Favour of Mercury. The Master of the Feast has given a Story with a Conclusion. I will give you one with a Preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate Sum of Money, but in Silver. A certain Cheat had observed it. He went to the Priest, who carried the Purse stuffed with Money in his Belt; he salutes him civilly; he tells him that he was employed by his Neighbours to buy a new Surplice for the Parson of their Town, which is the upper Garment of the Priest performing Divine Service. He asks him that he would lend him a little of his Help, that he would go with him to those who sell such Gowns; that he might take it bigger or less by the
tillum.

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tillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quo fumeret majus aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. Adeunt ædes cujusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat mire congruere. Cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam effigere, ut brevitatem offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur cursu ut erat pallia.

Measure of his Body, for his Stature seemed to him to agree mightily with the Bigness of the Parson. And as this seemed a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turned from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out stop
tus,

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tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete furem, sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

the Thief; the Seller cries out stop the Parson; the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dress'd in the Streets; wherefore whilst one is a Hindrance to the other, the Cheat got away.

Eu. Dignus qui pereat non simplici suspendio. Worthy to perish not by a single Hanging.

Ge. Nisi jam pendet. Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo, qui favent talibus potentis in perniciem reipublice. I wish not be alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.

Ge. Non favent gratis. Est catena, quae demissa in terras pertinget ad Jovem. They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

Eu. Redeundum ad fabulas. We must return to our Stories.

As. Ordo redit ad te, si fas est cogere regem in ordinem. The Turn is come to you, if it be lawful to force a King to Order.

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Eu. Non cogar, *imo*
veniam *volens* in or-
dinem, *alioqui* essem
tyrannus, non rex, *si*
recusem *leges* quas
præscribo aliis.

As. Veruntamen
aiunt principem *esse*
supra *leges*.

Eu. Istuc *non est*
omnino *falso* dictum,
si accipias principem
illum *summum*, quem
tum vocabant *Cæsa-*
rem. Deinde *si* sic
accipias *superiorem* le-
gibus, *quod* alii *coacti*
servant *utunque*, il-
lum *præstare* multo
cumulatus *suaapte* spon-
te. Nam *quod* ani-
mus *est* corpori, hoc
est bonus princeps
reipublicæ. Sed *quid*
opus *erat* addere bonus,
quum *malus* princeps
non est princeps;
quemadmodum impu-
rus spiritus qui *inva-*
sit corpus *hominis*,
non est animus. Sed
ad fabulam, et ar-
bitror *convenire*, ut
rex *adferam* fabulam
regiam. *Ludovicus*

I will not be forced, *nay*
I will come *willingly* into
Order, *otherwise* I should
be a *Tyrant*, not a King, *if*
I should refuse *the Laws*
which I *prescribe* to others.

Nevertheless *they say* a
Prince *is* above the Laws.

That *is* not altogether
falsely said, *if* you mean
by a Prince that *great*
one, which *then* they called
Cæsar. And then *if* you
so understand *superior* to
the Laws; *that* others *being*
forced keep them in *some*
Measure, that he *observes*
them much more fully of
his own Accord. For *what*
the Soul *is* to the Body,
that is a good Prince to the
Commonwealth. But *what*
Need *was* there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has *sei-*
zed the Body of a Man,
is not the Soul. But *to*
the Story; and I think it
is fit, *that* I being a King,
should bring a Story of a
King. *Lewis* King of
France, the Eleventh of
that Name, when *Affairs*
rex

rex Galliarum, undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu, et ut nonnunquam magni principes delectantur plebeiis rebus, vescebatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submouit Cononem, ut commonefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergi-versatus est, se lusurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itneri. Ve-

being in Disorder at Home, he sojourned among the Burgundians, on occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurements of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum

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rum ipse captus illecebra cibi, paulatim devoravit omnes, una duntaxat insigniter magna excepta. Ubi Conon protrepfisset in aulam, qua rex erat iturus, statim agnitus est a rege, et accersitus. Ille detulit munus cum magna alacritate, rex accepit cum majore alacritate, mandans cuidam e proximis, ut reponeretur diligenter inter ea quæ haberet charissima. Jubeat Cononem prandre secum; a prandio egit gratias Cononi, et jussit mille coronatos numerari pro rapa illi cupienti repetere suum rus. Cum fama hujus rei, ut sit, pervagata esset per omne regis famulitium, quidam ex aulicis dedit regi non in-elegantem equum dono. Rex intelligens illum provocatum benignitate quam præstiterat Cononi, captare prædam, accepit munus vultu majorem in modum alacri, et

had crept into the Hall, where the King was to pass, he was presently known by the King, and sent for. He offered his Present with great Chearfulness; the King received it with greater Chearfulness, ordering one of those next him, that it should be laid up diligently amongst those Things which he counted most dear. He orders Conon to dine with him; after Dinner he gave Thanks to Conon; and ordered a thousand Crowns to be paid for his Turnip to him desiring to return to his own Country. When the Fame of this Thing, as it happens, had gone thro' all the King's Servants, one of the Courtiers gave the King no unhandsome Horse as a Present. The King understanding that he being encouraged by the Kindness which he had shewn to Conon, caught at a Prize, received the Present with a Countenance more than ordinarily chearful; and having called together his Nobles, he began to consult with what Present he should make a Return for so fine and so valuable a con-

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convocatis *primoribus*, cœpit *consultare* quo munere *pensaret* tam bellum *tamque* pretiosum equum. *Interim* qui donarat equum, concepit *opimas* spes animo, cogitans sic, si sic *pensavit* rapam donatam a rustico, quanto *municipentius* pensaturus est talem equum oblatum ab aulico. Cum a-
lius responderet aliud regi *consultanti* veluti de magna re, et captator *lactatus* esset diu *vana* spe, tandem rex inquit, venit mihi in mentem quod *donem* illi, et quopiam ex *proceribus* accersito, dixit in aurem, ut adferret id quod *reperiret* in cubiculo (*simulque* designat locum) obvolutum *diligenter* serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum *videri* sibi bene pensatum *cimelio* quod *constitisset* sibi mille coronatis. Aulicus *digressus* dum tollit lin-

Horse. *In the mean Time* he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one Thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been fed a long Time with vain Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-Chamber, (and at the same Time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the team.

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teum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam fubaridam. Ita ille captator captus risui fuit omnibus.

A. Jam si permit-
tis, rex, ut plebeius
loquar regalia, refe-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut ansa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
tulit pediculum, et ab-
jecit clam. Rege ro-
gante quid esset, pu-
duit fateri. Cum rex
instarat, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declaret enim me esse
hominem, quod hoc
genus vermiculorum
infestet hominem pe-
culiariter, præsertim
in adolescentia, jus-
sitque quadraginta co-

*Clotb, finds for a Treasure,
not Coals, as they say, but
a Turnip now dry. Thus
that catching Fellow being
catched, was a Laughing-
Stock of every body.*

Now if you permit me,
O King, that I being a Com-
moner, should speak of Things
belonging to Kings, I will
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this Kind of Vermin
does infest Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-
ranatos

CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo præbente se, simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato, tandem respondit esse publicem. Rex intellecto suco, quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis captatis.

Phylyth. Non est tutum, ut audio, ludere cum regibus facetiis; quemadmodum enim leones præbent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt leones, et collusor jacet. Ibi-

vice. After a good many Days some other, who had observed that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of Difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, what, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he cateched at.

It is not safe, as I hear, to play with Kings in Waggersy; for as Lions offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lions, and their Play-fellow lies dead. In like Manner Kings
dem

114 CONVIVIUM FABULOSUM.

dem reges favent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia exprompta esset in mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adsint nunc priusquam hic thesaurus effluat. Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum rex vidisset aliquem inbiantem maxi-

favour. But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis, to whom it was a Diversion to deceive gaping Crows. He had received as a Present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone. Upon this Saying a great many came in, every Body hoped

me,

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me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat orationem singulorum. Hæc consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus Cancellarius assabat inter eos: Nam jusserat et hunc acciri. Is prudentior cæteris, non prædicabat sua officia, sed agebat spectatorem fabulæ. Tandem rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petit nihil, nec prædicat sua officia. Ego, inquit Cancellarius, accepi plus a regia be-

came in, every Body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turned to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another acknowledged another thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him, says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have received more from the Royal Bounty, than
L
nignitate,

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nigritate, quam pro-
meruerim; nec sum
magis sollicitus de ulla
re, quam ut responde-
am regiae munificentiae
in me, tantam abest
ut velim flagitare plu-
ra. Tum rex inquit,
unus igitur omnium
non egēs pecunia? Tua
benignitas, inquit al-
ter, jam praestitit ne
egerem. Ibi rex ver-
sus ad alios inquit, nā
ego sum magnificen-
tissimus omnium re-
gum, qui habeam tam
opulentum Cancellari-
um. Hic spes accensa
est magis omnibus, fu-
turum ut pecunia distri-
bueretur ceteris, quan-
doquidem ille ambie-
bat nihil. Ubi rex lu-
lisset ad hunc modum
satis diu, coegit cancel-
lariam, ut auferret to-
tam eam summam do-
mum. Moxq; versus ad
ceteros jam molles,
vobis erit expectanda,
inquit, alia occasio.

*I have deserved; nor am I
more concerned about any
thing, than that I may an-
swer the Royal Bounty to-
wards me, so far am I from
desiring to ask more. Then
the King says, do you alone
therefore of all not want
Money? Your Bounty, says
the other, has already se-
cured me from wanting.
There the King being turned
to the others, says, truly
I am the most magnificent
of all Kings, who have so
rich a Chancellor. Here
Hope was kindled more in
all, that it would come to
pass, that the Money would
be distributed to the rest,
seeing he desired nothing.
When the King had play-
ed in this Manner long e-
nough, he forced the Chan-
cellor to take all that Sum-
home. And by and by be-
ing turned to the rest now
sad, you must wait, says he,
another Occasion.*

Phil. Fortasse vi-
debitur frigidius, quod
sum narraturus. Pro-
inde deprecor suspici-
onem mali doli fu-

Perhaps it will appear
flat, which I am going to
tell; wherefore I bar the
Suspicion of evil Deceit, or
Roguery, that I may not
give;

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torus, si laetatus fuisset *vana spe*. Ex eo responso rex conjectans *minime segnem* hominem, ubi per-eunctatus esset *pauca*, habebis, inquit, quod petis, quo agas mihi gratias bis: Simulque versus ad officarios, expediantur diploma-ta *huic*, inquit, *sine mora*, ne hæreat *heic* diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est deludere pecuniam, ita erat clementissimus in eos qui decoxerant, modo commendarentur titulo nobilitatis. Cum vellet opitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dexteritate legati posset duci pro lucro. Le-

vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few Things, you shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same Time turning to the Officers, let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estate, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he

gatus

gatus extorsit. quinquaginta millia, reddidit Cæsari triginta. Cæsar lætus inſperata præda dimiſit hominem, inquirens nihil præterea. Interea quæſitores et rationales oſſecerant plus acceptum fuiſſe quam exhibitum: Interpellant Cæſarem, ut accerſeret hominem. Accitus eſt, venit illico. Tum Maximilianus inquit, audia te accepiffe quinquaginta millia. Faſſus eſt. Exhibuiſti non niſi triginta. Faſſus eſt et hoc. Reddenda eſt ratio, inquit. Promiſiſt ſe faciſſimum, et diſceſſiſt. Rurſum cum nihil eſſet actum, officiariis interpellantibus, revocatus eſt. Tum Cæſar inquit, nuper juſſus es reddere rationem. Memini, inquit ille, et ſum in hoc. Cæſar ſuſpicans rationem nondum eſſe ſatis ſubductam illi, paſſus eſt illum abire ſic. Cum ſic eluderet, officiarii inſtabant vehementer, clami-

returned Cæſar thirty. Cæſar being glad of this unexpected Booty, diſmiſſed the Man, enquiring nothing further. In the mean time the Treasurers and Auditors had ſmelled out, that more was received than given in: They ſpeak to Cæſar, that he would ſend for the Man. He was ſent for, comes preſently. Then Maximilian ſays, I hear that you received fifty thouſand. He confeſſed it. You gave in but thirty. He confeſſed that too. You muſt give an Account, ſays he. He promiſed he would do it, and departed. Again when nothing was done, the Officers ſpeaking to Cæſar, he was recalled. Then Cæſar ſays, lately you were ordered to give an Account. I remember, ſays he, and I am about it. Cæſar ſuſpecting that his Account was not yet ſufficiently drawn up by him, he ſuſſered him to go away ſo. When he thus evaded, the Officers preſſed the Matter mightily, crying out that it was not to be borne with, that he ſhould play upon Cæſar ſo

*tentes non esse seren-
dum, ut ille illuderet
Cæsari tam palam.
Persuadent ut accersitus
juberetur exhibere
rationem inibi, ip-
sis præsentitus. Cæsar
annuit. Accitus ve-
nit illico, nihil ter-
giversatus. Tum Cæ-
sar inquit, nonne pol-
licitus es rationem?
Pollicitus, respondit
ille. Opus est jam,
inquit, nec est locus
tergiversandi amplius.
Ibi juvenis inquit sat
dextre, Non detrec-
to rationem, invictis-
sime Cæsar; ve-
rum non sum admo-
dum peritus hujus-
modi rationum, ut qui
nunquam reddiderim:
Isti qui assident sunt
peritissimi talium rati-
onum: Si videro vel
semel quemadmodum
illi tractent hujusmodi
rationes, ego imitabor
facile. Rogo jubeas
illos vel edere exam-
plum, videbunt me
docilem. Cæsar sen-
tit dictum hominis,
quod hi non intellige-
bant, in quos diceba-
tur; ac subridens in-*

*openly. They persuade
him, that being sent for,
he should be ordered to give
in his Account there, whilst
they were by. Cæsar a-
greets. Being sent for, he
comes quickly, not at all
declining it. Then Cæsar
says, did not you pro-
mise an Account? I did,
replied he. It must be
just now, says he, nor is
there Room for declining
it any longer. There the
young Man says dextrously
enough, I do not refuse
an Account, most invinci-
ble Cæsar; but I am not
very much skilled in such
Accounts, as who never
gave any in: Those who
sit by are very skilful in
such Accounts: If I see
but once how they manage
such Accounts, I shall imi-
tate them easily. I de-
fire you would com-
mand them but to set
me an Example, they
shall see me teachable.
Cæsar understood the Say-
ing of the Man, which
they did not understand,
against whom it was
said; and smiling says,
you say true, and de-
mand what is reasonable.
So he dismissed the young
quit,*

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quit, *narras verum, et postulas æquum.* Ita dimisit juvenem: Subindicaſat enim illos ſolers reddere rationem Cæſari, quem admodum ipſe reddiderat, nimirum, ut bona pars pecuniæ remaneret penes ipſos.

Le. Nunc eſt tempus, ut fabula deſcendat ab equis ad aſinos, ut aiunt, a regibus ad Antonium ſacrificum Lovaniensem, qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocoſe facta, ſed pleraque ſordida. Nam ſolebat condire plerogue ſuos luſus quodam unguento, quod non ſonat admodum eleganter, ſed olet pejus. Deligam unum ex mundioribus. Invenit unum atque alterum bellum homunculum obvios forte in via. Cum rediſſet domum, reperit culinam frigidam. Nec erat nummus in loculis, quod nequaquam

Fellow. For he intimated that they uſed to give Account to Cæſar, as he had given his, to wit, that a good Part of the Money ſhould remain with them.

Now it is Time, that the Story ſhould deſcend from Horſes to Aſſes, as they ſay, from Kings to Anthony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleaſantly ſaid, or jocoſely done, but moſt of them naſty. For he uſed to ſeaſon moſt of his Mirth with a certain Ointment, which does not ſound very neatly, but ſmells worſe. I will chooſe one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unuſual with him. Here was need of ſpeedy
erat

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erat in solens illi. Heic erat opus celeri confilio. Subduxit se tacitus, et ingressus culinam fœneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, una cum carnibus jam coactis, ac deferrebat testam veste domum; dat coquæ, jubet carnes et jus protinus effundi in aliam sctilem ollam, simulque ollam fœneratoris defricari donec niteret. Eo facto, mittit puerum ad fœneratorem, qui deposito pignore, sumat mutuo duas drachmas a fœneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Fœnerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum prandium appareretur fœneratori, olla defi-

Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him, the Maid being gone aside, he took off one of the Brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-Maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same Time the Pot of the Usurer to be rubbed till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With the Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with derata

CONVIVIUM FABULOSUM. 123

derata est. *Heic iur-
gium adversus coquam.
Cum ea gravaretur,
affirmavit constanter
neminem fuisse eo die
in culina præter An-
tonium. Videbatur
improbum suspicari
hoc de sacrificio. Tan-
dem itum est ad il-
lum. Exploratum an
olla esset apud illum,
at nulla reperta est.
Quid multis? Olla
fugitata est ab illo
serio, quod solus
ingressus esset culinam
quo tempore deside-
rata est. Ille fassus
est sumpsisse mutuo
quandam ollam, sed
quam remisisset illi
unde sumperat. Cum
illi pernegarent id, et
contentio incaluisset,
Antonius, aliquot te-
stibus adhibitis, in-
quit, videte quam pe-
riculosum est agere
cum hominibus horum
temporum sine chiro-
grapho; actio furti
propemodum inten-
deretur mihi, ni habe-
rim manum scænator-
is, et protulit syngra-
pham. Dolus intel-
lectus est: Fabula dis-*

*the Cook Maid. When she
was grievously charged,
she affirmed constantly
that no body had been
that Day in the Kitchen
besides Anthony. It seemed
wicked to suspect this
of a Priest. At length they
went to him: Searched
whether the Pot was with
him, but none was found.
What needs many Words?
The Pot was demanded of
him in earnest, because he
alone had entered the Kit-
chen, at what Time it was
missing. He confessed he
borrowed a certain Pot,
but which he had sent
back to him, of whom he
had it. When they denied
it, and the Contention
grew warm, Anthony, some
Witnesses being taken to
him, says, see how dangerous
it is to deal with Men
of these Times without
a Note: An Action
of Theft would be almost
laid against me, unless
I had the Hand of the
Usurer; and he produced
the Note. The Roguery
was understood; the Sto-
ry was spread through
the whole Country with
a great deal of Laughter,
that the Pot was pawned
spata*

124 CONVIVIUM FABULOSUM.

spata est per totam regionem cum magnorū, ollam oppignoratam ipsi cujus erat. Homines sarent hujusmodi dolis libentius, si commissi sint in odiosas personas, præsertim eos qui solent imponere aliis.

A. Næ tu aperuisti nobis mare fabularum, nominato Antonio: Sed referam duntaxat unam, eamque brevem, quam audiui nuperrime. Aliquot belli homunculi ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere: Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut æmulus Antonii. Porro quemadmodum inter Philosophos, si quando conveniunt, quæstionculæ solent proponi de rebus naturæ, ita hic statim quæstio nata est, quænam pars hominis esset honestissima. Alius divinabat oculos, alius cor,

to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Amongst these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any time they meet, little Questions used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every
alius

CONVIVILIM FABULOSUM. 125

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi honestissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is duceretur vulgo noratissimus, qui primus consideret, hoc honoris competere parri quam dixisset. Applausum est huic sententiæ, et risum est affatim. Homo placuit sibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diversam partem. Post aliquot dies,

one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit, seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that this Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering
cum

126 CONVIVIUM FABULOSUM.

rum uterque vocatus
esset rursus ad idem
convivium, Antonius
ingressus offendit æ-
mulum confabulantem
cum aliquot aliis, dum
cœnâ adornatur, et
aversus emisit clarum
ventris crepitum ante
faciem alterius. Ille
indignatus inquit, abi
scurra, ubinam didi-
cisti istos mores? Tum
Antonius inquit, etiam
indignaris? Si salu-
tassetem te ore, resalu-
tassetes, nunc saluto te
parte corporis, vel te
judice, honestissima
omnium, et vocor scur-
ra. Sic Antonius re-
cuperavit gloriam a-
missam prius. Diximus
omnes, superest ut ju-
dex pronunciet.

Ge. Faciam id, sed
non priusquam quisque
ebiberit suum cyathum.
En auspicor, sed lupo
in fabula.

P. Levinus Pana-
gathus adfert laud
lævum omen.

L. Quid actum est
inter tam lepidos con-
gerrones?

finds his Rival talking
with some others, whilst
Supper is getting ready,
and turning his Back of
him, he let fly a rouzing
F—t before the Face of the
other. He being mad says,
get you gone you rude
Droll, where did you learn
those Manners? Then An-
thony says, what are you
angry? If I had saluted
you with my Mouth, you
would have saluted me a-
gain, now I salute you
with a Part of the Body,
even you being Judge, the
most honourable of all,
and I am called a rude
Droll. Thus Anthony reco-
vered the Glory lost before.
We have all said, it remains
that the Judge pronounce
Sentence.

I will do it, but not
before every Man drinks off
his Glass. Lo I begin, but
the Wolf in the Fable.

Levinus Panagathus
brings no unlucky Omen.

What has been a doing
amongst such pretty Compa-
nions? Po.

CONVIVIUM FABULOSUM. 127

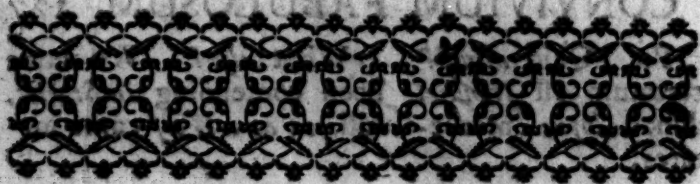
Po. Quid aliud? What else? We have
certatum est fabulis, been contending in Stories,
donec lupus interve- 'till you as a Wolf came in.
niures.

Le. Huc igitur ad- Hither therefore I am
sum, ut perfeiam come, that I may finish the
fabulam: Volo vos Parce: I desire you all to
omnes prandere pran- take a Theological Dinner
dium Theologicum with me To-morrow.
apud me cras.

Ge. Promittis Scy- You promise us a Scy-
thicum convivium. thian Feast.

Le. Nisi fatebimini Unless you confess that this
hoc fuisse jucundius was more pleasant to you
vobis fabuloso convi- than the Fabulous Feast, I
vio, non recusa dare do not refuse to suffer Pu-
poenas in caena. Nihil nishment at Supper. Nothing
jucundius quam cum is more pleasant than when
nugæ tractantur serio. Trifles are handled seriously.





CHARON.

Charon, Genius, Alastor.

C. **Q**uid ita pro- **W**HY do you hasten
peras gesti- so rejoicing, Alas-
ens, Alastor? tor?

Al. O Charon, o- O Charon, you come in
portune tu quidem. good Time indeed. I was ha-
Properabam ad te. stening to you.

Ch. Quid novæ What News?
rei?

Al. Fero nuntium I bring News that will
futurum lætissimum be very joyful to you and
tibi Proserpinæque. Proserpine.

Ch. Effer igitur Declare then what you
quod fers, et exonera bring, and unload yourself.
te.

Al. Furie gesserunt The Furies have done
suum negotium non their Business no less di-
minus naviter quam ligently than happily,
feliciter, infecerunt they have infected all the
omnes partes orbis Parts of the World with
tartareis malis, diffi- bellish Evils, Quarrels,
diis,

diis, bellis, latrociniis, pestilentiis, adeo ut jam sint plane calvae, emissis colubris, et obambulent exhaustæ venenis, quærentes quicquid viperarum atque aspidum est usquam, quando sint tam glabræ quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares cymbam ac remos; mox enim tanta multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.

Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boat and Oars; for by and by so great a Multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.

Ch. *Ista non fugerant nos.*

Those things were not unknown to us.

Al. *Unde rescieras?*

From whom had you heard them?

Ch. *Ossa pertulerat ante biduum.*

Ossa brought us News two Days before.

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res ferebat. Profectus sum*

So forsooth the Matter obliged me. I came hither
M 2 *buc*

*Que, ut compararem
mihi aliquam vali-
dam triremem, nam
mea cymba, jam pu-
ris vetustate ac futi-
lis, non sufficerit huic
operi; si sunt vera
quæ Offa narravit,
quanquam quid opus
erat Offa? Res ipsa
compellit, nam feci
naufragium.*

*that I might provide my-
self some strong Gally, for
my Boat, now rotten with
Age and patched up, will
not be sufficient for this
Work; if those Things are
true which Offa told, altho'
what need was there of Offa?
The Thing itself obliges
me, for I have been Ship-
wreck'd.*

*Al. Nimirum to-
tus desillas, suspica-
bar te redire a Bal-
neo.*

*Indeed you drop all over,
I suspected you were return-
ing from the Bath.*

*Ch. Imo enatabam
e Stygia palude.*

*Nay marry I swam out
of the Stygian Lake.*

*Al. Ubi reliquisti
umbras?*

*Where did you leave the
Souls?*

*Ch. Natant cum
ranis.*

*They are swimming with
the Frogs.*

*Al. Sed quid nar-
ravit Offa?*

But what said Offa?

*Ch. Tres Monar-
chas orbis ruere in
mutuum exitium ca-
pitalibus odiis. Nec
ullam partem Orbis
Christiani esse immu-
nam a furiis, nam illi*

*That three Monarchs of
the World were rushing
upon mutual Destruction
with capital Hatreds. And
that no Part of the Christian
World was free from the
Furies, for those three*

tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira: pestilentiam sævis ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam luem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si res pervenerit a linguis et calamis ad manus.

draw all the rest into a Share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britons, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hopes, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Al. Ossa narravit omnia hæc verissime; nam ipse vidi plura his oculis, assiduus comes et adjutor furiarum, quæ nullo tempore declararunt se

Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time

magis dignas suo nomine.

declared themselves more worthy of their Name.

Ch. Atqui periculum est, ne quis Daemon exorietur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam Polygraphum apud superos, qui non desinit insectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Daemon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit surdis jampridem. Olim scripsit quarimoniam profligatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipsæ furia.

He sings to them that have been deaf long since. Long since he writ a Complaint of vanquished Peace; now he has writ an Epitaph for the same being dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: Instillant in aurem a-

They are certain Animals in black and white Garments, with Ash-coloured Tunicks, adorned with divers Feathers. These never depart from the Courts of Princes. They instil in their Ear the Love of morem

morem belli: Hor-
tantur proceres et ple-
bem eodem. Clami-
tant in Evangelicis
concionibus, bellum
esse iustum, sanctum
et pium. Quoque ma-
gis mireris fortem
animum hominum,
clamitant idem apud
utramque partem. A-
pud Gallos concionan-
tur Deum stare pro
Gallis, nec posse vin-
ci, qui habeat Deum
protectorem. Apud
Anglos et Hispanos,
hoc bellum non geri
a Cesare, sed a Deo.
Tantum praebeant se
fortes viros, victori-
am esse certam. Quod
si quis intercidarit, e-
um non perire, sed rec-
ta subwolare in caelum,
armatum, sicut erat.

War: They advise the
Nobles and common People
to the same. They boast
out in their Sermons, that
the War is just, holy and
pious. And that you may
the more admire the stout
Mind of the Men, they say
the same with both Sides.
Amongst the French they
preach that God stands up
for the French, and that he
cannot be conquered, who
has God for his Protector.
Amongst the English and
Spaniards, that this War
is not carried on by Caesar,
but by God. Let them on-
ly shew themselves stout
Men, the Victory is cer-
tain. But if any one falls,
that he does not perish, but
fly directly into Heaven,
armed as he was.

Ch. Et tanta fides
habetur istis?

And is so great Credit gi-
ven to them?

Al. Quid non potest
simulata religio? Huc
accedit iuventus, impe-
ritia rerum, sitis glo-
riae, ira, animus pro-
prios natura qd id quo
vocatur. His facile
imponitur, nec plau-

What cannot pretended
Religion do? To this is
added Youth, Ignorance of
Things, a Thirst of Glory,
Anger, a Mind prone by
Nature to that to which
it is invited. These are
easily imposed upon, nor
strum

strum perpellitur difficile, propendens ad ruinam suapte sponte. *is the Waggon pushed on difficultly, that leans towards a Fall of itself.*

Ch. Ego lubens fecero aliquid boni istis animalibus. *I would willingly do some Good to those Animals.*

Al. Appara lautum convivium. Potes nihil gratius. *Prepare a fine Feast. You can do nothing more acceptable.*

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis. *Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.*

Al. Imo ex perdici- bus, capis et phasianis, si vis esse gratus convi- vator. *Nay of Partridges, Capons, and Pheasants, if you will be a grateful Enter- tainer.*

Ch. Sed quæ res movet istos, ut promoveant bellum tantope- re? Aut quid commodi metunt hinc? *But what thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?*

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis a- veatibus. Bellum gignit *Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rites, Bulls, and many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who in*

*nit multos episcopos, Peace were not so much as
qui in pace ne quidem valued a Farthing.
hebant seruntii.*

Ch. Sapiunt. They are wise.

Al. Sed quid opus But what Need is there of
est triremi? a Gally?

Ch. Nihil, si velim None, if I would be
facere naufragium rur- shipwrecked again in the
sus in media palude. middle of the Lake.

Al. Ob multitudi- Because of the Number?
nem?

Ch. Scilicet. Yes.

Al. Atqui vobis But you carry Souls, not
umbras, non corpora, Bodies, and how little
quantulum autem pon- Weight have Souls?
deris habent umbræ?

Ch. Sint tipulae, Let them be Water-spi-
tamen vis tipularum ders, yet the Number of
potest esse tanta, ut Water spiders may be so
onerent cymbam. Tum great, as to load my Boat.
scis et cymbam esse Then you know my Boat
umbratilem. too is made of Shadow.

Al. At ego memini But I remember I have
vidisse nonnunquam seen sometimes three thou-
tria millia umbrarum sand Souls hang at your
pendere a tuo clavo, Helm, when there was a
cum esset ingens tur- great Multitude, and your
ba, nec cymba caperet Boat would not hold all,
omnes, nec tu semie- nor did you perceive any
bas ullum pondus. Weight.

Ch. Fa-

Ch. Fateor esse tales animas, quæ demigrant paulatim e corpore tenuato phthisi aut hectica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum, mittit tales.

I confess there are such Souls, which have departed by Degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Quinzy, the Plague, but especially War, send such.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

I do not think that the French or Spaniards bring much Weight.

Ch. Multo minus quam cæteri, quantum et horum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis bello pastis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Much less than others, although their Souls too do not come altogether as light as Feathers. But such come often from the Britons, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over board, I had been lost, together with the Boat, the Passengers and Freight-Money.

Al. Ingens discrimen?

A prodigious Danger!

Ch. Quid censes fieri interea, cum crassi satrapæ, thraſones, et polymachæroplacida accedunt.

What do you think is the Case in the mean time, when gross Lords, Heſſors and Bullies come?

Al. Ar-

Al. Arbitror nullus
ex his qui pereunt in
justo bello venire ad
te; nam aiunt eos sub-
volare recta in cœlum.

I suppose none of those
who die in a just War come
to you; for they say that
they fly up directly into
Heaven.

Ch. Nescio quo sub-
volent. Scio illud u-
num, quoties est bel-
lum, tot veniunt ad
me, saucii lacorique,
ut demirer ullum su-
peresse apud superos.
Nec veniunt solum
onusti crapula, et ab-
domine, verum etiam
bullis, sacerdotiis, plu-
rimisque aliis rebus.

I know not whether they
fly to. I know this one
thing, as often as there is a
War, so many come to me,
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaded
with the Dregs of hard
Drinking, and Bog-Bellies,
but also with Bulls, Livings,
and very many other things.

Al. Sed non dese-
runt ista secum.

But they do not bring those
things with them.

Ch. Verum; sed
quæ veniunt recentes
adferunt somnia tali-
um rerum.

True; but those which
come fresh bring the Dream
of such things.

Al. Itane gravant
somnia?

Do Dreams load you
so?

Ch. Gravant meam
cymba. Quid dixi,
gravant? Demerse-
runt jam. Postremo
putas tot obolos habere
nihil sarcinæ?

They do load my Boat.
What said I, load it? They
sunk it just now. Finally do
you think so many Half-
pennies have no Weight?

Al. Equidem ar-
bitror, si ferant æreos.

Truly I think so, if they
bring brazen ones.

Ch. Pro-

Ch. Proinde certum est mihi prospicere de navis, quæ sufficiat oneri.

Wherefore I am resolved to look out for a Ship, which may suffice for the Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia ditescas propediem.

Because you will grow rich presently.

Ch. Ob multitudinem umbrarum ?

Because of the Number of Ghosts ?

Al. Næ.

Yes.

Ch. Siquidem adferant suas opes secum, nunc qui deplorant in cymba, se reliquisse apud superos regna, præfulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrasum est mihi jam ter mille annis, id totum effundendum est in unum trirremem.

If they brought their Riches along with them : Now they who lament in the Boat, that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Half-penny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui quærit lucrum.

He must be at Charge, who seeks Gain.

Ch. At mortales, ut audio, negotiantur felicius, qui favente Mer-

But Men, as I hear, trade more luckily, who by the Favour of Mer-

curio,

curio detescunt intra triennium. tury, grow rich in three Years.

Al. Sed iidem de- But the same break some-
coquunt nonnunquam: times: Your Gain is less,
Tuum lucrum minus, but more certain.
sed certius.

Ch. Nescio quam I know not how certain.
certum. Si quis De- If any God should arise now,
us exoriatur nunc, qui that should settle the Affairs
componat res princi- of Princes, this whole Booty
pum, hæc tota fors will be lost by me.
perierit mihi.

Al. De ista re qui- For that Matter truly I
dem jubeo dormias in bid you sleep on either
utramvis aurem. Ni- Ear. You need not fear a
hil est quod metuas Peace within these ten Years.
pacem intra decenni- The Roman Pontiff alone
um. Romanus Pontifex exhorts diligently indeed
unus hortatur sedulo to Concord; but he
quidmad concordiam, washes a Brick. The Ci-
sed layat laterem. Et ties too murmur out of
civitates murmurant Weariness of their Calami-
tædio malorum. Nes- ties. I know not what
cio qui populi conse- People join their Whis-
runt susurros, diſſitan- pers, saying, 'tis unreason-
tes iniquum esse ut able that human Affairs
humanæ res miscean- should be jumbled up and
tur sursum deorsum, ob down, for the private Re-
privatas iras aut ambi- sentments, or Ambition
tionem duorum trium- of two or three. But be-
ve. Sed crede mihi, lieve me, the Furies will
furiæ vincent consilia conquer Councils never so
quamlibet recta. Cæte- good. But what need was
rum quid opus erat pe- there to go to those above?
tere superos? An non Are there not Workmen
N sunt

sunt fabri apud nos ? with us ? Certainly we
 Certe habemus Vulcanum. have Vulcan.

Ch. Pulchre, si quæram æream navim. Right, if I wanted a
 brazen Ship.

Al. Aliquis accersetur minimo. Somebody may be sent
 for for a small Matter.

Ch. Ita est, sed materia deficit nos. So it is, but Wood fails
 us.

Al. Quid audio ? nihil sylvarum illic ? What do I hear ? Is there
 nothing of Woods there ?

Ch. Etiam nemora quæ fuerant in Elysiis campis absumpta sunt. Even the Groves which
 were in the Elysian Fields are consumed.

Al. In quem usum tandem ? For what Use pray ?

Ch. Exurendis umbris hæreticorum, adeo ut nuper coacti simus effodere carbones e visceribus terræ. For burning the Souls of
 Hereticks, so that lately we were forced to dig Coals out
 of the Bowels of the Earth.

Al. Quid ! An non possunt istæ umbræ puniri minore sumptu ? What ! Cannot these Souls
 be punished at less Charge ?

Ch. Sic visum est Radamantho. So it seemed good to
 Radamanthus.

Al. Ubi mercatus eris triremem, unde remiges parabuntur ? When you have bought a
 Galley, whence will Rowers be got ? Ch.

Ch. Meæ partes
tenere clavum ; um-
bræ remigent, si velint
trajicere.

My Part is to hold the
Helm ; let the Souls row, if
they will pass over.

Al. At sunt quæ non
didicerunt ager eremum.

But there are some which have
not learnt to manage an Oar.

Ch. Nullus est eximius
apud me. Et monarchæ
remigant, et cardinales
remigant, quisque suam
vicem, non minusquam
tenuis plebeii, si ve di-
dicerint, si ve non di-
dicerint.

None is exempted with
me. Monarchs too row,
and Cardinals row, every
Man his Turn, no less than
poor Commoners, whether
they have learnt, or have
not learnt.

Al. Fac tu mercere
tirimem feliciter dex-
tro Mercurio. Ego
non remorabor te am-
plius. Adferam letum
nuncium orco ; sed
heus, heus, Charon.

See you purchase a Galley
cheap by the Favour of Mer-
cury. I will not detain you
any longer. I will carry this
joyful News to Hell ; but
soho, soho, Charon.

Ch. Quid est ?

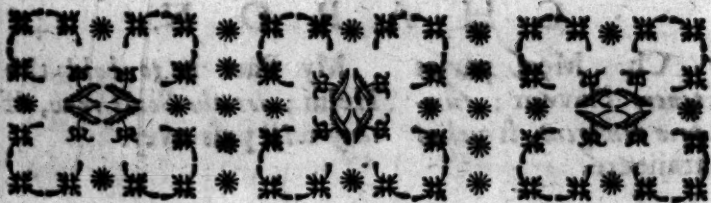
What is the Matter ?

Al. Fac matures
reditum, ne turba
obruat te mox.

See you hasten your Return,
lest the Crowd should over-
whelm you by and by.

Ch. Imo offendes
jam plus quam ducenta
millia in ripa, præter
illas quæ natant in
palude : tamen prope-
rabo quantum licebit :
dic illis me adfutu-
rum mox.

Nay you will find already
more than two hundred thou-
sand upon the Bank, besides
those which are swimming in
the Lake : yet I will hasten
as much as possible : tell them
that I will be with them
presently.



OPULENTIA SORDIDA.

A *U*Nde es tam
exsuccus, qua-
si pastus sis rore cum
cicadis. Videris mihi
nihil aliud quam Sy-
phar hominis.

From whence are you so
void of Juice, as if you
had been fed with Dew with
the Grass-hoppers. You
seem to me nothing else than
the Skin of a Man.

B. Apud inferos
umbræ saturantur mal-
va et porro, at ego vixi
decem menses ubi ne id
quidem contigit.

In Hell Ghosts are fed
with Mallows and Onions,
but I have lived ten Months
where not so much as that
fell to my Share.

A. Ubinam quæso
te, num abreptus in
navem galeatam?

Where I pray you, were
you carried aboard a Gal-
ley?

B. Nequaquam, sed
Synodii.

No, but at Synodium.

A. Periclitatus es
bulimia in tam opu-
lenta urbe?

Were you in Danger by
Famine in so rich a City?

B. Maxime.

Yes.

A. Quid in causa?
An deerat pecunia?

What was the Reason?
Was Money wanting?

B. Nec

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B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile Monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites sunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille. But tell me I pray you, upon what Provision does he live.

B. Dicam, quandoquidem commemoratio altorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

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A. *Futura est mihi certe.*

It will be so to me certainly.

B. *Illud incommodi accessit a caelo, cum agerem illic. Boreas spirabat totos tres menses, nisi quod illic nescia quomodo nunquam perseverat ultra octavum diem.*

That Inconvenience came from Heaven, when I lived there. The North Wind blew whole three Months, but that there I know not how it never continues beyond the eighth Day.

A. *Quomodo igitur spirabat totos tres menses?*

How then did it blow whole three Months?

B. *Sub eum diem mutabat stationem velut ex constituto, sed post octo horas migravit in priorem locum.*

About that Day it changed its Station as it were on Purpose, but after eight Hours it shifted into its former Place.

A. *Ibi opus erat luculento foso tenui corpusculo.*

There was need of a bright Fire for a thin Body.

B. *Erat satis ignis, si suppetisset copia lignorum. Sed ne nosceret Antronius faceret quid impendii heic, evellebat radices arborum ex rusculis insularibus, neglectas ab aliis, idque fere nocturno. Ex his nandum bene siccis ignis struebatur, non absque fumo,*

There was enough of Fire, if there had been Plenty of Wood. But lest our Antronius should be at any Charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made, not without Smoke, sed

sed *sine* flamma, non qui calefaceret, sed qui præstaret, ne posset dici *vere* esse nullum ignem ibi. Unicus autem ignis durabat totum diem, adeo temperatum erat incendi-um.

but *without* Flame, not that *would* warm, but *that would* effect, *that it could not* be said *truly* that there was *no* Fire *there*. — And one Fire lasted *the whole* Day, so moderate *was* the Burning.

A. Erat durum hybernare illic.

It was *hard* to Winter *there*.

B. Imo erat multo durius æstivare.

Nay it was *much harder* to Summer.

A. Qui sic?

How so?

B. Quoniam ea domus habebat tantum pulicem et cimum, ut nec licuerit esse quietum interdiu, nec capere somnum noctu.

Because *that* House had so many Fleas and Gnats, that it was *neither* possible to be quiet by Day, nor take Rest by Night.

A. Miseras divitias!

Miserable Riches!

B. Præsertim in hoc genere pecoris.

Especially in *this* Kind of Cattle.

A. Oportet scēminas esse ignavas illic.

The Women *must be* idle *there*.

B. Latitant, nec versantur inter viros: Ita sit ut illic scēminæ sint nihil aliud quam scēminæ: et ea mini-

They lie hid, nor do they converse amongst the Men; So it comes to pass that *there* Women are nothing else but Women; and these

steria

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*steria defint viris, quæ
solent suppeditari ab
eo sexu.*

*Services are wanting to the
Men, that use to be supplied
by that Sex.*

A. *Sed non pigebat
Antronium tractatio-
nis ?*

*But was not Antronius
weary of that Treatment ?*

B. *Nihil erat dul-
ce illi educato in bu-
jusmodi sordibus præ-
ter lucrum : Habita-
vit ubiuis potius quam
domi, negotiabatur in
omni re. Scis autem
eam urbem esse mer-
curialem præ cæteris.
Ille nobilis pictor exi-
stimavit deplorandum,
si dies abiisset absque
linea. Antronius de-
plorabat longe magis,
si dies præterisset abs-
que lucro : quod si
quando evenisset, quæ-
rebat Mercurium domi.*

*Nothing was pleasant
to him brought up in such
Nastiness but Gain : He
liyed any where rather
than at Home ; he traded
in every Thing. And you
know that City is busied in
Trade above others. That
noble Painter thought it a
Thing to be lamented, if
a Day passed without a
Stroke. Antronius lament-
ed it much more, if a Day
passed without Gain, which
if at any Time it happened
he sought Gain at home.*

A. *Quid faciebat ?*

What did he do ?

B. *Habebat cister-
nam in ædibus, ex
more ejus civitatis.
Illic hauriebat ali-
quot situlas aquæ, et
infundebat in vinaria
vasa. Heic erat certum
lucrum.*

*He had a Cistern in his
House, according to the Cu-
stom of that City. There
he drew some Buckets of
Water, and poured them into
the Wine Vessels. Here
was certain Gain.*

A. *For-*

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A. Fortasse vinum erat aquo-*vibementius.* Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo periret, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum: Neque enim ille passus fuisset ullam micam fæcis perire. Nay it was more than dead Drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ. But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum. They were not Doctors; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non? No?

B. Colligebat etiam vestigial a mortuis, nec aspernabatur lucellum quamvis exiguum. He collected also Tribute of the Dead; nor did he despise Gain, tho' never so small.

A. Dicis furtum. You speak of Theft.

B. Ne-

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B. *Negotiatores vocant* lucrum.

Tradesmen call it Gain.

A. *Quid interea bibebat* *Antronius*?

What in the mean Time drunk *Antronius*?

B. *Idem nectar ferme.*

The same Nectar commonly.

A. *Non sensit malum*?

Did he perceive no Harm?

B. *Erat durus, qui posset esse vel scenum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Estimabat nihil certius hoc lucro.*

He was hard, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita*?

Why so?

B. *Si supputes uxorem, filias, filiam, generum, operas, et famulas, aiebat domi triginta tria corpora. Jam quo dilutius vinum erat, hoc parcius bibebatur, et serius exhauriebatur. Hic subducito mihi, quam non poenitendam summam situla aquæ addita in singulos dies conficiat in annum.*

If you reckon his Wife, Sons, Daughter, Son-in-Law, Work Folks, and Maids, he maintained at Home thirty three Bodies. Now by how much the weaker the Wine was, by so much the more sparingly it was drunk, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

A. *O sordes!*

A. *O Sneakingness!*

B. *At-*

B. Atqui non minus compendii redibat ex pane. But no less Profit arose from the Bread.

A. Quo pacto? How?

B. Emebat vitiatum triticum, quod alius noluisset emere. Hic præsens lucrum statim, quod emebat minoris. Cæterum medicabatur vitio arte. He bought spoil'd Wheat, which another would not buy. Here was present Gain immediately, because he bought it cheaper. But he cured the Fault by Art.

A. Quo tandem? What pray?

B. Est genus argillæ non dissimile frumento, quo videmus equos delectari, dum et arro- dunt parietes, et bibunt libentius ex lacunis turbidis ea argilla. Admiscebat tertiam partem ejus terræ. There is a Sort of Clay not unlike Meal, with which we see Horses are pleased, whilst they both gnaw Walls, and drink more willingly out of Ditches muddled with that Clay. He mixed a third Part of that Earth.

A. Est istuc medicari? Is that curing?

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemata: Subigebat panem domi, nec id crebrius, etiam æstate, quam bis in mense. Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at home, and that not often, even in Summer, than twice in a Month.

A. Istuc

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A. *Iduc est apponere lapides non panes.* That is to serve up Stones, not Loaves.

B. *Aut si quid est durius lapide. Sed remedium erat paratum huic malo quoque.* Or if any Thing be harder than a Stone. But a Remedy was provided for this Evil too.

A. *Quodnam?* What?

B. *Macerabant fragmenta panis vino immersa cyathis.* They soaked Pieces of Bread in Wine being dipped in the Glasses.

A. *Labra habebant similes lactucas. Sed ferebant operæ talem tractationem?* Lips had like Lettices. But did the Work-folks bear with such Treatment?

B. *Primum narrabo apparatusum principum ejus familiæ, quo divines facilius quomodo operæ tractentur.* First I will tell you the Provision of the principal Persons of his Family, that you may guess the more easily how the Work-folks are treated.

A. *Cupio audire.* I desire to hear.

B. *Erat nulla mentio illic de jentaculo. Prandium differebatur fere in primam horam a meridie.* There was no mention there of Breakfast. Dinner was put off commonly 'till the first Hour after Noon.

A. *Quamobrem?* What for?

B. *Antronus paterfamilias expectabatur:* Antronus the Master of the Family was waited
Ca-

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Cœnabatur interdum ad decimam horam. for. *We supped sometimes at the Tenth Hour.*

A. *At tu solebas esse impatientior inediæ.* But you used to be more impatient under Fasting.

B. *Eoque subinde clamabam ad Orthrogonum generum Antro-
nii (nam agebamus in eodem conclavi). heus Orthrogone, non cœna-
tur hodie apud Syno-
dos? Respondit com-
mode Antronium ad-
futurum brevi. Cum
viderem nihil appara-
ri, et stomachus latra-
ret; Heus, inquam,
Orthrogone, erit pere-
undum fame hodie?
Excusabat horam, aut
aliquid simile. Cum
non ferrem latratum
stomachi, interpella-
bam occupatum rursus.
Quid futurum est? in-
quam, eritne morien-
dum fame? Ubi jam
Orthrogonus consump-
sisset omnem tergi-ver-
sationem, abiit ad fa-
mulos, iussitque men-
sam adornari. Tan-
dem cum nec Antro-
nius rediret, nec quid-
quam appareretur, Or-
throgonus victus meis* And therefore now and then I cried out to Orthrogonus, Son-in-Law of Antronius, (for we were in the same Room) Soho Orthrogonus, do they not sup to Day amongst the Synodians? He answered softly, that Antronius would come presently. When I saw nothing got ready, and my Stomach barked; Soho, I say, Orthrogonus, must we perish with Famine to Day? He alledged in Ex-
cuse the Hour, or some like Thing. When I could not bear the barking of my Sto-
mach, I interrupted him being busy again. What will become of us? say I, must we die of Hunger? When now Orthrogonus had spent all his Excuses, he went to the Servants, and ordered the Table to be spread. At length when neither Antronius returned, nor any thing was got ready, Orthrogonus being pre-
vailed upon by my Re-
proaches, went down to his
O con-

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conviciis, descendebat ad uxorem, socrum, ac liberos, clamitans, ut appararent cœnam.

Wife, Mother-in law, and Children, crying out, that they should make ready Supper.

A. Nunc saltem expecto cœnam.

Now however I expect the Supper.

B. Ne propera. Tandem claudus famulus prodibat præfectus ei negotio, non admodum dissimilis Vulcano; infert mensam linteo. Ea prima spes cœnæ. Tandem post longam vociferationem, vitræ phialæ afferuntur cum aqua limpida sane.

Be not hasty. At length a lame Servant came out appointed for that Business, not very unlike Vulcan; he covers the Table with a Cloth. That was the first Hope of Supper. At last after long shouting, Glass Vials are brought, with Water clear indeed.

A. Altera spes cœnæ.

Another Hope of Supper.

B. Ne propera, inquam. Rursus post atroces clamores, phiala plena istius sæculenti nectaris affertur.

Do not hasten, I say. Again, after fierce Clamours, a Vial full of that dreggy Nectar is brought.

A. O bene factum!

O well done!

B. Sed sine pane. Nihil periculi adhuc. Nemo famelicus bibit tale vinum libens. Clamatum est iterum usque ad ravim. Tum

But without Bread. Nothing of Danger yet. No hungry Body drinks such Wine willingly. I shouted again even to Hoarseness. Then at last that Bread is demum

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demum ille panis apponitur, quem ursus vix scarce break with his Teeth. frangeret dentibus.

A. Certe jam consultum est vitæ.

However now Provision is made for Life.

B. Sub multam noctem tandem Antro-
nius venit, fere hoc in-
auspicatissimo præ-
mio, ut diceret stoma-
chum sibi dolere.

Late at Night at last
Antronius comes, common-
ly with this most unlucky
Preface, that he said his
Stomach was out of Or-
der.

A. Quid mali au-
spicii hic?

What ill Luck was
here?

B. Quia tunc erat
nihil quod ederetur.

Because then there was
nothing to eat.

A. Dolebat reve-
ra?

Was it out of Order in-
deed?

B. Adeo ut solus
devoraturus fuerit tres
cepos, si quis dedisset
gratis.

So much that he alone
would have eaten three Ca-
pons, if any one would have
given them for nothing.

A. Expecto convi-
vium.

I wait for the Feast.

B. Primum patina
cum fabacea farina ap-
ponebatur illi, quod ge-
nus opsonii venditur
illic tenuibus. Aiebat
se uti hoc remedio
adversus omne genus
morbi.

First a Dish with Bean
Meal was served up for him,
which Kind of Vi&uals is
sold there to the Poor. He
said he used this Remedy
against every Kind of Dis-
ease.

O 2

A. Quot

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A. Quot convivæ eratis? How many Guests were you?

B. Interdum octo aut novem. Inter quos erat ille doctus Verpius, quem arbitror non ignotum tibi; et major natu filius. Sometimes eight or nine. Amongst whom was that Learned Man Verpius, who I think is not unknown to you; and his elder Son.

A. Quid apponebatur illis? What was served up to them?

B. An non satis est frangi hominibus, quod Melchisedech obtulit Abrabæ victori quinque regum? Is not that enough for moderate Men, which Melchisedech offered to Abraham the Conqueror of, five Kings?

A. Nihil opsonii igitur? Nothing of other Victuals then?

B. Erat nonnihil. There was something.

A. Quocnam? What?

B. Memini nos fuisse novem convivæ numero in mensa, cum numerarem non nisi septem foliola lactucæ inhatantia aceto, sed absque oleo. I remember we were nine Guests in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Devorabat ille igitur suas fabas solus? Did he devour then his Beans by himself?

B. Eme-

B. Emerat *vix* *se-* He had bought them
miobolo, nec tamen ve- for scarce a Farthing, nor
 tabat, *si* quis *assidens* yet did he forbid it, if
 proxime *vellet* *gusta-* any one sitting next him
 re; sed *videbatur* in- had a mind to taste; but
 civile *eripere* suum *ci-* it seemed uncivil to take
 bum languido. his *Viſuals* from the sick
 Man.

A. Secabantur fo- Were the Leaves cut,
 lia, *quemadmodum* pro- as the Proverb makes men-
 verbium *meminit* de tion of Cumin?
 cumino?

B. Non; sed *lactu-* No; but the Lettices
cis absumptis a primo- being eat up by the chief
 ribus, *reliqui* immer- Persons, the rest dipt their
 gebant *panem* *aceto*. Bread in the Vinegar.

A. Quid autem But what after the seven
 post septem folia? Leaves?

B. Quid *nisi* *caseus*, What but Cheese, the
clausula *conviviorum*? Conclusion of Feasts?

A. Hiccinne erat Was this his perpetual
 perpetuus apparatus? Provision?

B. Propemodum: Almost; but that some-
nisi quod interdum, si times, if he had found Mer-
expertus *fuiſſet* Mer- cury favourable, that Day
curium propitium, eo he was a little more profuse.
die *erat paulo profusus*.

A. Quid tum? What then?

B. Jubebat tres re- He ordered three fresh
 centes *uvas* *emi* *uno* Bunches of Grapes to be
 O 3 num-

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nummulo certo. Ea bought with one little Piece
res exilarabat totam of Money of Brass. That
familiam. Thing rejoiced the whole
Family.

A. Quidni? Why not?

B. Id duntaxat eo That only at that Time,
tempore, cum est sum- when there is a very great
ma vilitas uvarum ibi. Cheapness of Grapes there.

A. Proin profunde- Wherefore did he spend
bat nihil extra autum- nothing out of Autumn?
num?

B. Profundebat. He did spend. There are
Sept illic navicula- there Boatmen, who take a
tores, qui hauriunt certain little Sort of Shell-
quoddam minutum Fish, chiefly out of the
genus concharum, po- Sewers. These give Notice
tissimum e latrinis, by a certain Cry what
Hi significant certo they have to sell. Sometimes
clamore quid habeant he ordered some to be bought
venale. Interdum ju- of them for Half a Piece
bebat emi ab his dimi- of Money, which they call
dia nummuli, quem Bagathious. But then you
illi appellant Haga- would have said that there
thinum. Tum vero was a Wedding in that Fa-
dixisset esse nuptias in mily. For there was need
sa familia. Nam erat of a Fire, altho' they be boiled
opus igni, licet perco- very quickly. And these
quantur celerrime. were indeed after the Cheese
Atque hæc quidem instead of Sweetmeats.
perfit caseum loco bella-
riorum.

A. Bella bellaria Pretty Sweetmeats tin-
meate. Sed nihil ned. But was no Flesh
car-

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carnium apponeba- served up every or
tur unquam, aut pis- Fish?
cium?

B. Tandem victus At last being overcome
meis clamoribus, with my Clamours, he began
pit esse splendidior. to be more splendid. But
Quoties autem vole- as often as he had a Mind
bat videri Lucullus, to seem a Lucullus, these
hi ferme erant mis- commonly were his Disb-
sus.

A. Istuc vero lu- That indeed I would
bens audiero. Willingly hear.

B. Primo loco jus- In the first Place a Broth
culum dabatur, quod was given us, which they,
illi, nescio ob quam I know not for what Cause,
causam, appellant mi- Lucull Mini-
nistram.

A. Lautum opinor. Dainty I suppose.

B. Conditum bis Seasoned with these Spi-
aromatibus. Cacabus necesse A Kettle is set upon
admoventur igni plenus the Fire full of Water,
aqua, conjiciunt in ea they throw into it some
um aliquot fragmenta Pieces of Cheese made of
casei bubulini, qui jam Cow's Milk, which long
olim induruit in sax- before was grown as hard
um. Nam opus est as a Stone. For there is
bona secuti ad defrin- need of a good Ax to
gendum aliquid. Cum break any Thing off.
ea fragmenta coeperint When those Fragments be-
gine to be dissolved by the
inficiunt eam, no pos- Warmth of the Water,
sit dici mera aqua, they give it a Taste, that
cannot be called mere
Pra-

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Præparant stomachum *hoc jusculo.* Water. They prepare the Stomach with this Broth.

A. Dignum suis. Fit for Swine.

B. Dein paulum Then a little Flesh of
carnium de ventre ve- Tripe of an old Cow is
teris vaccæ apponitur, served up, but boiled fifteen
sed elixum ante quin- Days before.
decim dies.

A. Fætet igitur. It stinks then.

B. Maxime, sed re- Yes, but a Remedy is
medium adhibetur. applied.

A. Quodnam? What?

B. Dicam, sed ve- I will tell you, but I fear
reor ne imiteris. lest you should imitate it.

A. Scilicet. Yes.

B. Miscent ovum They mix an Egg with
calefactæ aquæ; eo warm Water; with that
jure perfundunt car- Sauce they sprinkle the
nem; ita oculi fal- Flesh; so the Eyes are
luntur magis quam deceived more than the
nares. Nam factor e- Nostrils. For the Stink
rumpit per omnia. Si breaks through all. If
dies requirit esum the Day requires the Eat-
piscium, interdum tres ing of Fish. sometimes
auratæ apponuntur, nec three Giltheads are served
bæ magnæ, cum sint up, nor these great ones,
septem aut octo con- when there are seven or
vivæ. eight Guests.

A. Nihil præterea? Nothing besides?

B. Ni-

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B. Nihil nisi ille *Nothing but that* saxens caseus. *Cheese.*

A. Narras mihi novum Lucullum: Sed *You tell me of a new* qui potuit tam exilis Lucullus: *But how could* apparatus sufficere tot such slender Provision *suffice* conviviis, praesertim so many Guests, *especially* refe- *refreshed* celsu- *with* nullo jentaculo? *Breakfast?*

B. Imo ne scis in- *Nay that you may not* sciens, socrus, nurus, *be ignorant, a Mother-in-* minor natu filius, fa- *Law, a Daughter-in-Law,* mula, et aliquot par- *the younger Son, a Maid,* vuli aiebantur ex re- *and some little ones were* liquiis ejus convivii. *fed out of the Remains of* *that Meal.*

A. Tu quidem aux- *You indeed have increased* isti meam admiratio- *my Admiration, not taken it* nem, non ademisti. *away.*

B. Vix possum de- *I can hardly describe that* scribere istuc tibi, nisi *to you, unless first I paint* prius depinxero ordi- *the order of the Feast.* nem convivii.

A. Pinge igitur. *Paint it then.*

B. Antronus obti- *Antronus had the first* nebat primum locum, *Place, but that I sat upon* nisi quod ego sedebam *his Right hand, as an ex-* dexter illi, velut ex- *traordinary Person. O-* traordinarius. E re- *ver against Antronus Or-* gione Antronii Or- *throgonus; Verpius sat by* throgonus; Verpius *Orthrogonus. Strategus by* affidebat Orthrogono *Nation a Greek, by Ver-* Strategus *Natione*

Græ-

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*Græcus Verpio. Natu
major filius affidebat
finister Antronio. Si
quis conviva accessit,
locus dabatur pro dig-
nitate. Primum erat
minimum periculi vel
discriminis de jure;
nisi quod fragmenta
casei bubulinatabant
in discis procerum.
Cæterum quoddam val-
lum fiebat ex ferme
quatuor phialis vi-
ni aquæque, ut nemo
posset attingere quod
erat appositum, præ-
ter tres, ante quos
patina stabat; nisi
quis sustinisset esse
impudentissimus, et
transilire septa. Nec
tamen ea patina mane-
bat diu, sed tollebatur
mox, ut aliquid super-
esset familiæ.*

*plus. His eldest Son sat on
the Left hand of Antro-
nius. If any Guest came
in, a Place was given him
according to his Worth.
First there was very little
of Danger or Hazard as to
the Broth; but that Pieces
of Cheese made of Cow's
Milk swam in the Dishes
of the great Folks. But a
certain Rampart was made
out of commonly four Vials
of Wine and Water, that
no body could touch what
was served up, besides three,
before whom the Dish
stood; unless any one would
have endured to be very im-
pudent, and to leap over the
Hedge. Nor yet did that
Dish stay long, but was ta-
ken away presently, that
something might be left for
the Family.*

A. Quid igitur ede-
bant reliqui?

What then did the rest
eat?

B. Deliciabantur suo
more.

They feasted after their
Fashion.

A. Qui?

How?

B. Macerabant illam
argillaceum panem vi-
no vetustissimæ fæcis.

They soaked that Clay
Bread in Wine of very old
Dregs.

A. Tale

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A. Tale convivium oportuit esse perbreve. Such a Feast must have been very short.

B. Frequenter prolixius hora. Often longer than an Hour.

A. Qui potuit? How could it?

B. Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam escario cultello. Illa præclara fæx manebat, et suis cujusque panis. Atque fabulæ miscebantur tuto inter hæc bel-laria. Interim senatus scæminarum prande-bat. These Things being ta-ken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dice was laid, and every one's Bread. And Stories were mixed safely amongst these Sweetmeats. In the mean time the Par-liament of Women dined.

A. Quid operæ in-terim? What did the Work Folks in the mean time?

B. Habebant nihil commune nobiscum; prandebant ac cœna-bant suis horis. They had nothing com-mon with us; they dined and supped at their own Hours.

A. Verum cujusmo-di apparatus? But of what Sort was the Provision?

B. Illuc est tuum diuinare. That is your Part to guess.

A. At

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A. At *hora vix* But *an Hour* hardly suffices the *Germans* for Breakfast, *as much* for Drinking, *an Hour and a Half* for Dinner, *two Hours* for Supper; and *unless* they be filled plentifully with fine Wine, good *Flesh and Fish*, they forsake *their Master*, and fly into the War.

B. Cuique genti est *Every Nation has its own* *suus mos*. *Itali impendunt* *Way*. The *Italians* bestow very little upon the *Throat*, *malunt pecuniam quam voluptatem*; *et sunt* *Money than Pleasure*; and they are sober by *Nature* too, not only by *Custom*.

A. Nunc profecto *Now truly* I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you were accustomed before to *Capons*, *Partridges*, *Pigeons*, and *Pheasants*.

B. Plane perieram, *I had certainly perished* *nisi remedium repertum fuisset*. *unless a Remedy had been found out*.

A. Res male agitur, *The Matter is ill managed*, where there is need of so many Remedies.

B. Ef-

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B. Effeceram ut I had prevailed that a quarta pars pulli elixi fourth Part of a Pullet boiledaretur mihi jam languid should be given me now guescenti, in singula languishing, for every Meal. convivium.

A. Nunc incipies Now you will begin to vivere.

B. Non admodum. Not very much. A small Exiguus pullus emebatur, ne multum Pullet was bought, lest much impenderetur; cujus should be expended; of which Sort six would not suffice one Polander of a good modi sex non sufficerent uni Polono boni Stomachi in jentaculum. Nec dabant Stomach for Breakfast. Nor did they give Meat to it cibum empto, ne esset when bought, that there might not be any Thing of quid impendii. Quare Charge. Wherefore a Wing ala aut poples enecti or a Leg of it mortify'd macie, et semivivi with Leannels, and half coquebatur. Jecur alive was boiled. The Liver was given to the Son of dabatur filio Orthrogoni infanti. Mulieres autem ebibebant But the Women sup'd of jus semel atque iterum, nova aqua infusa subinde. Itaque the Broth once and again, new Water being poured poples veniebat ad in now and then. Wherefore the Leg came to me drier me siccor pumice; et than a Pumice Stone, and incipidior quovis putri more inspid than any rotten ligno. Jus erat nihil Wood. The Broth was nisi mera aqua. nothing but meer Water.

A. Et tamen audio And yet I hear that Fowl genus avium esse illic is there very plentiful, and copiosissimum, et elegans et vile.

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B. Est prorsus, sed pecunia est carior illis. It is indeed, but Money is dearer to them.

A. Dedisti satis poenarum, etiam si occidisses Romanum Pontificem, aut si minxisses ad sepulchrum divi Petri. You have suffered Punishment enough, although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.

B. Sed audi reliquum fabulae. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnibus. But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum. Yes.

B. Itaque emebant duntaxat duos pullos. Die Jovis fingeabant se oblitus emere, ne vel apponerent totum pullum eo die, vel aliquid superesset. Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or some thing should be left.

A. Næ iste Antro-nius superat Plautinum Eucليونem. Sed quo remedio consulabatur piscariis diebus? Truly that Antro-nius outdoes Plautus's Eucleio. But by what Remedy did you provide for Life on Fish Days?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo ære in singulis. I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for

los dies, duo in prandio every Day, two for Dinner, dium, unum in coena one for Supper. But here nam. Sed heic quo- likewise the Women for que foeminae pro re- fresh ones dear bought put centibus care emptis me half rotten ones. That supponebant semiputria. I thought they dealt well Ut crederem praecleara with me, if there was one mactas, si esset of three that could be eaten. unum ex tribus quod At length I bought likewise posset edi. Tandem a Cagg of purer Wine with emeram et utrem pu- my own Money; but the Wo- rioris vini mea pecu- men having broken the nia; caeterum mulieres Lock, in a few Days drank effracta sera, intra it off, Antronius not bring paucos dies exorbue- very angry. runt, Antronio non admodum irato.

A. Itane, nullus erat Ay, was there none there illic, qui miseresceret that pitied you? tui?

B. Miseresceret Pitied! Nay I seemed Imo videbar illis quili- to them some Glutton, and piam gluto et bellus, a Gormandizer, who alone qui unus devorarem devoured so much Meat. tantum ciborum. Itaque Orthrogonus ad-vised me now and then, to monebat me subinde, ut have a Regard to that habere rationem ejus Country, and take care of regionis; et consule-rem meam incolumi-ty men, upon whom Glut- tati; et commemo- tony had brought there- ratur aliquot nostras either Death, or some very- tes, quibus edacitas grievous Distemper. When he saw me prop up my poor- gravissimum morbum. Body with some Dainties

Cum is *wideret* me *ful-*
cire corpusculum qui-
busdam deliciis, quas
Pharmacopoea vendi-
tant illic ex pineis
nucleis, aut poponum,
melonumque, fractum
et assiduis laboribus,
et inedia, et jam etiam
morbo, subornat medi-
cum amicum mihi ac
familiarem, ut per-
suadeat moderationem
vicius. Egit hoc me-
cum diligenter; mox-
que sensu subornatum,
nec respondi tamen.
Cum ageret idem me-
cum accuratius, nec
faceret finem admo-
nendi, Dic mihi, in-
quam, egregie vir, lo-
queris isthaec serio an
joco? Serio inquit.
Quid igitur suades ut
iaciam? Abstine a
cœnis in totum; et
adde vino, ut mini-
um, dimidium a-
que. Risi præclarum
consilium. Si cupis me
extinctum, esset mors
huic corpusculo, et
raro et exili, et subti-
lissimis spiritibus, ab-
stinere vel semel a
cœna. Habeo id com-
pertum toties ipsa re,

which the Apothecaries sell
 there of Pine-Kernels, or
 of Cucumbers, and Melons,
 being broke both with
 continual Fatigues and
 Fasting, and now also with
 a Distemper, he procures a
 Doctor, a Friend to me and
 Acquaintance, to perswade
 me to a Moderation of Diet.
 He treated upon this with
 me diligently, and pre-
 sently I perceived he was
 put upon it, yet I did not
 answer. When he treated
 upon the same Thing with
 me more accurately, and
 did not make an End of
 advising me, Tell me, say
 I, excellent Sir, do you
 say those Things in Earnest,
 or in Jest? In Earnest, says
 he. What then do you ad-
 vise me to do? Abstain
 from Suppers altogether;
 and add to your Wine, at
 least, half Water. I
 laughed at his famous Ad-
 vice. If you desire to have
 me dead, it would be
 Death to this poor Body,
 both thin and spare, and
 of very subtle Spirits, to
 abstain but once from Sup-
 per. I have found that so
 often by Experience, that I
 have no Mind to try again.
 And what do you think

ut non libeat experiri
 iterum. Quid autem
 cenſes futurum, ſi ſic
 prænſus temperem a
 cœna? Et jubes a-
 quam addi tali vino?
 Quafi non præſtaret
 bibere parum aquam
 quam ſæculentam. Nec
 dubito quin Orthro-
 gonus jufferit te loqui
 hæc. Medicus ſabri-
 ſit, ac mitigavit con-
 ſilium. Non loquor
 hæc, inquit, doctiſſime
 Gilberte, quod arceam
 te a cœnis in totum;
 licebit guſtare ovum
 et bibere ſemel, ſic e-
 nim ipſe viro. Ovum
 coquitur in cœnam,
 capio inde dimidium
 vitelli, et reliquum
 ſilie, mox hauſto ſemi-
 cyatho vini, ſtudeo in
 multam noctem.

A. Num medicus
 prædicabat iſt hæc ve-
 ra?

B. Veriſſima. Nam
 ipſe ambulans ſorte
 per viam redibam a
 ſacro, et comes admo-
 nuerat medicum ha-
 bitare illic; libuit
 videre illius regnum,
 erat autem dominicus

would be, if when I have
 ſo dined I ſhould abſtain
 from Supper? And do you
 order Water to be added
 to ſuch Wine? As tho' it
 were not better to drink pure
 Water than dreggy. Nor
 do I doubt but Orthrogonus
 bid you ſay this. The Doc-
 tor ſmiled, and qualified his
 Advice. I do not ſay theſe
 things, quoth he, moſt learn-
 ed Gilbert, that I would
 refrain you from Suppers
 altogether; you may taſte
 an Egg, and drink once;
 for ſo I myſelf live. An
 Egg is boiled for Supper,
 I take from thence half of
 the Yolk, I give the reſt
 to my Son, by and by having
 drunk half a Glaſs of Wine,
 I ſtudy till late at Night.

Did the Doctor ſay theſe
 things truly?

Very truly. For I my-
 ſelf walking by chance a-
 long the Street, was coming
 from Prayers; and my
 Companion had told me
 that the Doctor lived there;
 I had a Mind to ſee his
 Kingdom, and it was the

dies : Pulsavi fores,
apertæ sunt, ascendi,
offendo medicum pran-
dentem cum filio, et
eodem famulo : Appa-
ratus erant duo ova,
nihil præterea.

Lord's Day : I knocked at
the Door, it was opened ;
I went up, I find the Doc-
tor dining with his Son,
and the same his Servant :
The Provision was two
Eggs, nothing besides.

A. Homines oportuit
esse exsanguis.

The Men must have been
void of Blood.

B. Imo ambo erant
pulchre habito corpo-
re, vivo ac rubido
colore, lætis oculis.

Nay both were of a good
like Body ; of a lively and
ruddy Colour, with cheer-
ful Eyes.

A. Est vix credibile.

It is scarce credible.

B. At ego narro
compertissima. Nec
ille solus vivit ad
istum modum, sed com-
plures alii, et clari
imaginibus, et re lau-
ta. Polyphagia et Po-
lypessia, crede mihi, est
res consuetudinis, non
naturæ. Si quis as-
suescat paulatim, pro-
ficiet eo tandem, ut
faciat idem quod Mi-
lo, qui absumpsit totum
bovem eodem die.

But I tell you Things
I know very well. Nor
does he alone live after
that manner, but many
others both nobly descend-
ed, and of a good Estate.
Much Eating and much
Drinking, believe me, is a
Thing of Custom, not Na-
ture : If any one would
use himself by Degrees, he
would improve to that de-
gree at last, that he might
do the same that Milo did,
who eat up a whole Ox in
the same Day.

A. Immortalem De-
um ! Si licet tueri va-

Immortal God ! If it
be possible to maintain
letudinem

letudinem tam parvo one's Health with so little
victu, quantum impen- Victuals, how much Charge
diorum perit Germa- is lost by the Germans, Eng-
nis, Anglis, Danis, et lish, Danes, and Poles?
Polonis?

B. Plurimum baud Very much no doubt,
dubie, et quidem non and indeed not without
sine gravi detrimento grievous Prejudice both to
tum valetudinis, tum the Health, and also to a
ingenii. Man's Parts.

A. Sed quid obsta- But what hindered that
bat quo minus ille vic- Diet would not suffice you?
tus sufficeret tibi?

B. Quia assueveram Because I had been ac-
diversis, et erat serum- customed to different
jam mutare consue- Things, and it was too late
tudinem, quamquam then to change a Custom:
exiguitas ciborum non altho' the small Quantity of
tam offendebat me the Victuals did not so much
quam corruptio. Duo offend me as the Corruption.
ova poterant sufficere, Two Eggs might have
si fuissent recens nata: sufficed, if they had been new
cyathus vini erat sa- laid: A Glass of Wine was
tis, nisi vapida fœx enough, but that dead Dregs
daretur pro vino: was given me for Wine:
Dimidium panis alu- Half a Loaf would have fed
isset, nisi argilla dare- me, but that Clay was given
tur pro pane. me for Bread.

A. Antronium esse That Antronius should
adeo sordidum in tan- be so sordid in so much
tis opibus? Wealth?

B. Arbitror ejus I believe his Estate was
consum non fuisse in- not less than eighty thou-
tra

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tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

and Ducats. Nor was there any Year, in which the Gain of a thousand Ducats was not added to it, to speak very sparingly.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur; sed domi duntaxat, foris liguriebant, scorabantur, ludebant alea. Cumque pater gravaretur impendere terentium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it; but at home only, abroad they sared daintily, whored, played at Dice: and where the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Ducats in one Night at Dice.

A. Sic solent perire quæ contrahuntur sordibus. Verum incolumis e tantis periculis, quo te confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Dangers, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii factum est illic.

To a very old Club of French Men, to make up what Loss I suffered there.

DILU.



DILUCULUM.

A **H**ODIE *vo-* **T**O Day *I* was *desi-*
lebam te con- *rous* to have met
ventum, *sed* negaba- with you, *but* you were
ris *esse* domi. denied *to be* at Home.

B. Non mentiri They did not lye *altoge-*
sunt *omnino*. Non *ther*. I was not indeed for
eram *quidem* tibi, *sed* you; *but* I was *then* for
eram *tum* mihi maxi- myself very much.
me.

A. Quid *enigmati-* What Riddle is *that*?
est *istud*?

B. Nosti *illud* ve- You know *that* old
tus *proverbium*, Non *Proverb*, I do not sleep
dormio *omnibus*. Nec *for all Men*. Nor does the
jocus *Nasicae* fugit *te*, Jest of Nasica 'scape you,
cui *volenti* *invisere*, to whom desirous to visit
familiarem *Ennium*, his Friend Ennius, when
cum *ancilla* *jussu* *be-* the Maid by the Order of
ri, *negasset* *esse* *domi*; her Master, denied *that* he
Nasica *sensit* *et* *disces-* was at home; *Nasica* per-
sit. *Ceterum* *ubi* *En-* ceived it, and departed.
ninus *victissim* *ingressus* But when Ennius in his
domum *Nasicae*, *roga-* Turn entering the House
ret *puerum* *num* *esset* of *Nasica*, asked the Boy
in-

intus, *Nasica* clama-
vit *de conclavi*, in-
quiens *non sum do-*
mi. Quumque En-
nius agnita voce dix-
isset, impudens, *non*
agnosco te loquentem?
Imo, inquit *Nasica*,
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tuæ ancillæ.

whether *he was* within,
Nasica shouted from the
Parlour, saying *I am not*
at Home. And when *En-*
nius knowing his Voice
said, you impudent Fel-
low, do not I know you
speaking? Nay, says *Na-*
sica, you are more impu-
dent, who do not give Cre-
dit to me, whereas I trust-
ed your Maid.

A. *Eras fortassis*
occupator.

You were perhaps busy.

B. Imo *suauster*
otiosus.

Nay sweetly idle.

A. *Rursum torques*
ænigmate.

Again you trouble me with
a Riddle.

B. *Dicam igitur*
explanate. *Nec di-*
cam ficum aliud quam
ficum.

I will tell you then plain-
ly. Nor will I call a Fig
any thing else than a Fig.

A. Dic.

Tell me.

B. *Altum dormie-*
bam.

I was fast asleep.

A. *Quid ais? At*
qui octava hora præ-
terierat jam, cum Sol
furgat hoc mense ante
quartam.

What say you? But
the eighth Hour had pass-
ed then, whereas the Sun
riseth this Month before the
fourth.

B. Li-

B. Libertum est soli per me quidem surge-
re vel media nocte,
modo liceat mihi dormire usque ad satieta-
tem. It is free for the Sun for
me, indeed to rise even at
Midnight, so that it be
allowed me to sleep to Sa-
tisfaction.

A. Verum utrum istuc accidit casu, an
est consuetudo? But whether did that
happen by Chance, or is it
a Custom?

B. Consuetudo prorsus. Custom entirely.

A. Atqui consuetudo rei non bonæ est
pessima. But the Custom of a
Thing not good is very bad.

B. Imo nullus somnus est suavior quam
post solem exortum. Nay no Sleep is pleasanter
than after the Sun is
risen.

A. Qua hora tandem soles relinquere
lectum? What Hour at last do
you use to leave your Bed?

B. Inter quartam et nonam. Betwixt the fourth and
the ninth.

A. Spatium satis amplum. Reginae vix
tot horis comuntur, sed unde venisti in istam
consuetudinem? Time long enough,
Queens hardly are so many
Hours a dressing, but how
came you into that Custom?

B. Quia solemus proferre convivium, lusus, et jocos in multam noctem. Pensamus
Because we use to pro-
long Feasts, Games, and
jest till late at Night.

mus id dispendii matutino somno. We make up *that Loss* by Morning Sleep.

A. Vix unquam vidi hominem perditius prodigum te. I scarce ever saw a Man more perniciously prodigal than you.

B. Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes. It seems to me Frugality rather than Prodigality. In the mean time I neither consume Candles, nor wear Cloaths.

A. Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re. Preposterous Frugality indeed to save Glass that you may lose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious Thing, answered Time. Moreover since it is agreed that the Morning is the best Part of the whole Day, you love to lose what is the most precious in the most precious Thing.

B. An hoc perit, quod datur corpusculo? Is that lost which is given to the Body?

A. Imo detrahatur corpusculo, quod tum suavisissime afficitur, maximeq; vegetatur, cum reficitur tempestivo moderatoq; somno, et corroboratur matutina vigilia. Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching.

B. Sed

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B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce fatienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsam est dulce sentire nihil molestiæ. This very Thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus faginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est sagina glirium, non hominum. Animalia quæ parantur epulis recte faginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum mallets obesum, an vegetum et habitum ad omnia munia? That is the Fattening of Dormice, not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

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A. Sat est mihi,
quod malles minist-
rum aptum officiis
quam bene saginatum.

It is enough for me, that
you had rather have a Ser-
vant fit for Service, than
well fattened.

B. Plane mallem.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
micilium, aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mam esse principalem
portionem hominis,
corpus ministrum a-
nimi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House, or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind.

B. Esto, si vis.

Let it be so, if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paras ignavum et obe-
sum ministrum animo.

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe aliud
dispendium. Ut animus
longe præstat corpori,
ita fateris opes animi
longe præcellere bona
corporis.

Now bear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excel the good Things of the
Body.

B. Dicis

B. Dicis probabile.

You say what is likely.

A. Sed inter bona
animi, sapientia tenet
primas.

But amongst the good
Things of the Mind, Wis-
dom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei
est utilior ad paran-
dam hanc, quam di-
luculum, cum sol exo-
riens novus adfert vi-
gorem et alacritatem
omnibus, discutitque
nebulae consuetas ex-
halari e ventriculo,
quæ solent obnubilare
domicilium mentis.

No Part of the Day is
more useful for the getting
of this than the Morning,
when the Sun rising fresh
brings Vigour and Briskness
to all Things, and dissipates
the Fumes that used to be
exhaled out of the Stomach,
which are wont to cloud the
Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa
mihi quantum erudi-
tionis possis parare ti-
bi illis quatuor horis,
quas perdis intempesti-
vo somno.

Now reckon up for me
how much Learning you
might get to yourself in those
four Hours, which you lose
in unseasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum
plus effici in studiis,
una hora matutina,
quam tribus pomeri-
dianis, idque nullo
detrimento corporis.

I have experienced that
more is done in one's Studies
in one Hour in the Morning,
than in three in the After-
noon, and that with no
Damage to the Body.

Q 2

B. Au-

B. Audiui.

I have heard so.

A. Deinde *reputa* illud ; *si* conferas in *summam* jacturam *singularum* dierum, quantus *cumulus* sit futurus.

Then *consider* that ; if you cast up *into a Sum* the Loss of *every Day*, how great a *Mass* it will be.

B. Ingens *propterea*.A huge one *truly*.

A. Qui *profundis* gemmas et aurum *temere*, habetur *prodigus*, et accipit *tutorem* ; qui perdit *hæc bona* tanto *pretiosiora*, nonne est multo *turpius prodigus* ?

He that *squanders away* Jewels and Gold *rashly*, is reckoned a *Prodigal*, and receives a *Guardian* ; he that throws away *these good Things* so much more precious, is not he much more *scandalously prodigal* ?

B. Sic *apparet*, si *perpendamus* rem *recta* ratione.

So it *appears*, if we *examine* the Matter by *right Reason*.

A. Jam *expende* illud quod Plato *scripsit*, nihil *esse* pulchrius, nihil *amabilius sapientia*, quæ si posset *cerni corporeis oculis*, excitaret *incredibiles amores sui*.

Now *consider* that which Plato *writ*, that nothing is more beautiful, nothing more lovely than *Wisdom*, which, if it could be seen with *bodily Eyes*, would raise *incredible Love of itself*.

B. Atqui illa non potest *cerni*.

But that cannot be *seen*.

A. Fateor, *corporeis oculis*, *verum* *cernitur oculis animi*.

I confess, *with bodily Eyes*, but it is seen *with the Eyes of the Mind*, quæ

quæ est potior pars hominis, et ubi est incredibile amor, ibi oportet adfui summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man, and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean Time Nightly Sports are lost.

A. Perdit plumbum Bene, qui vertit in aurum. Natura tribuit noctem somno. Exorians sol revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum Sole, quedam etiam saluent cum nondum apparentem, sed adven-

He looses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night: and they who are drunk, are drunk in the Night. Therefore what is more scandalous than when all Animals awake with the Sun, some also salute him not yet appearing, but coming with singing; when the Elephant adores The rising Sun, that

tantem canu; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis? Quoties ille aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vitæ tuæ? Non luceo in hoc ut dormiatis abditi, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: Et nihil aliud quam stertis ad hanc lucernam, pulcherrimam omnium?

B. Declamas belle.

A. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est sera in fundo.

B. Frequentissime, nam vinum est optimum in medio dolio.

A. Atqui prima pars in vita nimirum adolescentia est optima.

Man should snore a long Time after the rising of the Sun? As often as that Golden Splendor enlightens your Bed-chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life? I do not shine for this that you may sleep in private, but that you may mind the most honourable Things. No body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?

You declaim prettily.

Not prettily, but truly. Well I doubt not but you have heard frequently that of Hesiod, sparing is too late in the Bottom.

Very frequently, for Wine is the best in the Middle of the Cask.

But the first Part in Life, to wit, Youth, is the best.

A. Pro-

A. Profecto sic est. Truly so it is.

B. At diluculum est hoc diei, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep?

A. Sic apparet. So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis? Is there any Possession that is to be compared with the Life of Man?

A. Ne universa gazæ quidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallem eripere vitam illi. I had rather take his Life from him.

B. Verum arbitraris pejores et nocentiores, qui volentes red- dunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiantur. I confess if any such are found.

B. Re-

B. Reperiuntur ! Found ! *Nay all like you.*
Imo omnes similes tui do that.
 faciunt id.

A. Bona verba. Good Words.

B. Optima. Re- Very good. *Think this*
puta sic cum tuo ani- *with your Mind, does not*
mo, nonne Plinius vi- *Pliny seem to have said very*
detur dixisse rectissime, *rightly, that Life is a*
vitam esse vigiliam, et *Watch, and that Man lives*
hominem vivere hoc *so many the more Hours, by*
pluribus horis, quo *how much the greater Part*
majorem partem tem- *of his Time he spends in*
poris impenderit studi- *his Studies ? For Sleep is a*
is ? Somnus enim est *sort of Death. From whence*
quædam mors. Unde et *also it is pretended to come*
figitur venire ab infe- *from Hell, and is called the*
ris, et dicitur germa- *Brother German of Death*
nus mortis ab Homero. *by Homer. Wherefore those*
Itaque quos somnus *whom Sleep seizeth are nei-*
occupat, nec censetur *ther thought amongst the*
inter vivos, nec inter *Living, nor amongst the*
mortuos, sed tamen *Dead, but yet rather amongst*
potius inter mortuos. *the Dead.*

A. Ita videtur om- So it seems indeed.
 nino.

B. Nunc subducito Now cast up the Account
 rationem mihi, quan- for me, how great a Part
 tam portionem vitæ re- of Life they cut off from
 secant sibi, qui singulis themselves, who every Day
 diebus perdunt tres aut lose three or four Hours in
 quatuor horas somno. Sleep.

A. Video immen- I see an immense Sum.
 sam summam.

B. Non-

B. Nonne haberes *alcumistam* pro deo, *the Alchymist* for a God, qui posset *ad*dicere decem annos *summae* the Sum of your Life, and *vita*e, et revocare *pro-* call back *advanced* Age to *vectionem* *etatem* ad *the Vigour* of Youth? *vigorem* *adolescenciae*?

A. Quid ni habere- *Why should I not reckon* rem? *him* so?

B. Sed *potes* pra- *But you may do this* so *dis-* stare *hoc* tam *divinum* *vine* a Benefit to yourself. *beneficium* tibi.

A. Quid sic? *How* so?

B. Quia *mane* est *Because the Morning* is *adolescencia* *diei*, *ju-* the Youth of the Day, Youth *ventus* *servet* *usque* *ad* keeps warm 'till Noon. By *meridiem*. *Mox* *vir-* and by the manly Age, *ilis* *aetas*, *cui* *succedit* *ter* *which* comes the *vespera* *pro* *senecta*; *Even-* ing for old Age; *occasus* *extipit* *despe-* *ram*, *velut* *mors* *diei*. *sun-set* succeeds the Evening, as *Parfimonia* *autem* *est* *the Death* of the Day. And *Frugality* is a great *Reve-* nue, but no where greater *nusquam* *vestigal*, *sed* than *here*. Has not he *heic*. *An* *non* *igitur* *therefore* procured to him- *adjunxit* *sibi* *ingens* *self* a huge Gain, who has *lucrum*, *qui* *desit* *per-* ceased to lose a great Part of *dere* *magnam* *partem* *his Life*, and that the best? *vita*e, *eamq;* *optimam*?

A. Prædicas vera. *You* say true.

B. Proinde *eorum* *Wherefore* *their* *Com-* querimonia videtur ad- *plaint* seems very impudent, *modum*

modum impudens, qui accusant Naturam, quod finierit vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat quæque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a cæna. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divinæ auræ spirat, ut ait ille, accipit suam originem, et rapitur ad honesta.

who accuse Nature for having bounded the Life of Man within so narrow a Compass, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every thing in its Time. After Dinner we are scarce half Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

A. Tu concionaris quidem eleganter.

You preach indeed finely.

B. Fa-

DILUCULUM. 185

B. Faber ærarius
*ob vile lucellum surgit
ante lucem, et amor
sapientiæ non potest
expergefacerere nos, ut
audiamus saltem solem
evocantem ad inæsti-
mabile lucrum. Medici
fere non dant pharma-
cum nisi diluculo, illi
norunt aureas horas,
ut subveniant corpori,
nos non novimus eas ut
locupletemus et sane-
mus animum? Quod
si hæc habent leve
pondus apud te, audi
quid illa cœlestis sa-
pientia apud Solomo-
nem loquatur. Qui
vigilaverint ad me,
inquit, mane invenient
me. In mysticis psal-
mis, quanta commen-
datio matutini tempo-
ris? Mane Propheta
extollit misericordiam
domini, mane ejus
vox auditur, mane
ejus deprecatio præve-
nit dominum. Et apud
Lucam Evangelistam
populus expetens sani-
tatem et doctrinam a
domino, confluit ad
illum mane. Quid
suspiras?*

A. Brazier for poor
*Gain rises before Light,
and the Love of Wisdom
cannot awake us, that we
may hear at least the Sun
calling us up to inestimable
Gain. Doctors common-
ly give not Physick but
in the Morning; they
know the golden Hours,
to relieve the Body, do not
we know them to enrich
and cure the Mind? But
if these things have little
Weight with you, hear
what that heavenly Wis-
dom with Solomon says.
They that watch for me,
says she, in the Morning
shall find me. In the my-
stical Psalms how great is
the Commendation of the
Morning Time? In the
Morning the Prophet ex-
tols the Mercy of the
Lord, in the Morning his
Voice is heard, in the
Morning his Prayer pre-
vents the Lord. And in
Luke the Evangelist, the
People desiring Health and
Instruction from the Lord,
flock in to him in the
Morning. Why do you
sigh?*

A. Vix

A. Vix teneo la-
chrymas, cum subit
quantam jacturam vi-
ræ fecerim.

I scarce refrain from
Tears, when I think how
great a Waste of Life I have
made.

B. Est supervaca-
neum discrucari ob ea,
quæ non possunt revo-
cari, sed tamen pos-
sunt sarciri posteriori-
bus curis. Incumbe
huc igitur potius quam
facias jacturam futuri
temporis quoque inani
deploratione præteri-
torum.

It is needless to be tor-
mented for those Things,
which cannot be recalled,
but yet may be cured by
future Care. Apply your-
self to this therefore, ra-
ther than make a Waste of
the Time to come too by
a vain lamenting of what
is past.

A. Mones bene, sed
diutina consuetudo
jam fecit me sui juris.

You advise well, but long
Custom has now brought me
under its Dominion.

B. Phy! Clavus
pellitur clavo, consue-
tudo vincitur consuetu-
dine.

Puh! A Nail is driven
out by a Nail, Custom is
overcome by Custom.

A. At durum est
relinquere ea quibus
diu assueveris.

But it is hard to leave
those Things to which you
have been long used.

A. Initio quidem,
sed diversa consuetu-
do primum lenit eam
molestiam, mox vertit
in summam volupta-
tem, ut non oporteat te
pænitere brevis mo-
lestiæ.

At the Beginning indeed,
but a different Custom first
mitigates that Trouble, by
and by turns it into the
greatest Pleasure, that you
ought not to be concerned
for a short Trouble.

A. Ve-

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si *esses* septuaginaris, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non posset vincere, si adfit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce past the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

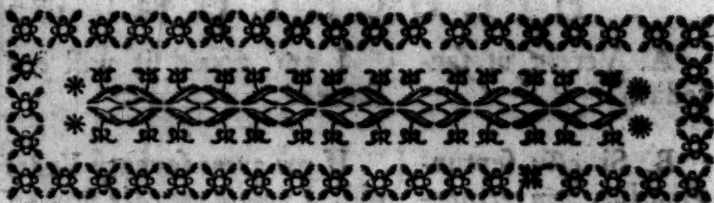
A. Quidem aggrediar, conaborque, ut fiam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi gratias, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu. **Q**uas novas
aves video
hic? nisi animus fal-
let me, aut oculi
prospiciunt parum, vi-
deo tres veteres con-
gerrones meos con-
fidentes, Pampyrum,
Polygamum et Glyci-
onem.

Pa. Quid tibi vis
cum vitreis oculis, fas-
cinator? Congredere
propius Eusebi.

Po. Salve Eusebi,
multum exoptate.

Gly. Sit bene tibi
o:time vir.

Eu. Una salute sal-
vete omnes. Quis Deus
aut casus felicior Deo
conjunxit nos? Nam

W. **W**hat new Birds do I
see here? Unless
my Mind deceives me, or
my Eyes discern but little,
I see three old Companions
of mine sitting together,
Pampyrus, Polygamus and
Glycion.

What do you mean with
your Glass Eyrs, you Wi-
zard? Come nearer Eusebius.

God save you Eusebius
much longed for.

May it be well with you
very good Sir.

In one Salutation God
save you all. What God
or Chance more lucky than
a God has joined us? For
nemo

COLLOQUIUM SENILE. 189

nemo nostrum vidit alium jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo. *none of us has seen another now this forty Years, I think: Mercury could not have brought us together better with his Rod.*

G. Quid agitis hic ? What are you doing here ?

Pa. Sedemus. We are sitting.

Eu. Video, sed qua de causa ? I see, but for what Cause ?

Po. Operimus currum, qui debebat nos Antwerpiam. We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum ? To the Mart ?

Po. Scilicet ; sed spectatores magis quam negotiatores. Yes ; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis ? And we are travelling to the same Place. But what hinders that you do not go ?

Po. Nondum convenit cum aurigis. We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum ; sed visne ut imponamus illis ? A hard Kind of Men : But are you willing that we should impose upon them ?

Po. Liberet si liceret, It would please me if it could be,

190 COLLOQUIUM SENILE.

Eu. Simulemus nos
velle abire simul pedi-
bus.

Let us pretend that we
will go together on Foot.

Po. Credant citius
cancros volaturos,
quam nos tam grandes
confecturos hoc iter
pedibus.

They would believe
sooner that Crabs would fly,
than that we so elderly should
dispatch this Journey on
Foot.

Gl. Vultis rectum
ac verum consilium?

Would you have right
and true Advice?

Po. Maxime.

Yes.

Gl. Illi potant, quo
diutius faciunt id, hoc
plus periculi erit, ne-
cubi deiciant nos in
lutum.

They are drinking, the
longer they do that, so
much the more Danger
will there be, lest some
where they throw us into
the Dirt.

P. Oportet venias
admodum diluculo, si
velis aurigam sobrium.

You must come very
early, if you will have a
Coachman sober.

Gl. Quo pervenia-
mus maturius Antwer-
piam, stipulemus car-
rum nobis quatuor
solis. Censeo tantillum
pecuniæ contemnen-
dum. Hoc damnum
pensabitur multis com-
moditatibus. Sed ibimus
commodius, ac transi-
gemus hoc iter suavis-
sime mutuis fabulis.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four
alone. I think that so lit-
tle Money is to be despised.
This Loss will be made up
by many Conveniencies. We
shall sit more conveniently, and
shall pass this Journey most
sweetly in mutual Stories.

Po. Gly-

COLLOQUIUM SENILE. 191

Po. Glycion *suadet*
recte.

Glycion *advises* right.

Gl. Transegi. *Con-*
scendamus. Vah! *nunc*
libet vivere, postea-
quam contigit mihi
videre sodales olim ca-
rissimos, *ex tanto in-*
tervallo.

I have bargain'd. *Let us*
go in. Oh! *now* I have
a Mind *to live,* after it has
happened to me to see Com-
panions *formerly* very dear,
after so long an Interval.

Eu. Ac *videor* mihi
repulescere.

And *I seem* to myself to
grow young again.

Po. Quot *annos*
supputatis, *ex quo con-*
viximus Lutetiæ?

How many *Years* do you
count it, *since* we lived to-
gether at *Paris?*

Eu. Arbitror *non*
pauciores *quadraginta*
duobus.

I think *no fewer than* for-
ty two.

Po. Tum *videbamur*
omnes æquales.

Then *we seemed* all of an
Age.

Eu. Ita *eramus* fer-
me, *aut si erat* quid
discriminis, erat per-
pusillum.

So *we were* almost, or if
there was any thing of *Dis-*
ference, it was very little.

Pa. At *nunc* quanta
inequalitas? Nam
Glycion habet *nihil*
senii, et Polygamus
queat *videri* *hujus*
avus.

But *now* how great is the
Inequality? For Glycion has
nothing of old Age, and
Polygamus might seem his
Grand Father.

Eu. Profecto *sic*
res habet. Quid rei
in causa?

Truly *so* the Thing is.
What thing is the *Occasion?*

R 3

Pa. Quid

192 COLLOQUIUM SENILE.

Pa. Quid? Aut hic cessavit ac restitit in cursu, aut ille advertit.

What? Either he has loitered, and stopped in the Race, or the other has out-run him.

Eu. Ohe, anni non cessant, quantumvis homines cessent.

Oh! Years do not loiter, how much soever Men may loiter.

Po. Dic bona fide, Glycion, quot annos numeras?

Tell me in good Faith, Glycion, how many Years do you reckon?

Gl. Plures quam ducatos.

More than Ducats.

Po. Quot tandem?

How many at last?

Gl. Sexaginta sex.

Sixty six.

Po. Sed quibus artibus remoratus es senectutem? Nam neque canities, neque rugosa cutis adest. Oculi vigent, series dentium utrinque nitet, color est vividus, corpus faculentum.

But by what Arts have you kept off old Age? For neither Hoariness, nor a wrinkled Skin is yet come upon you. The Eyes are brisk, the Row of Teeth on each Side is neat, the Colour is lively, and the Body full of Blood.

Gl. Dicam meas artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti senectutem.

I will tell my Arts, so be you tell us again your Arts, by which you hastened on old Age.

Po. Recipio me facturum. Dic igitur,

I undertake that I will do it. Tell us then, whi-
quo

quo contulisti te reliqua
Lutetia?

ther did you betake yourself
after you left Paris?

Gl. Recta in pa-
triam. Commoratus
illie fere annum coepi
dispicere de eligendo
genere vitæ. Quam
rem ego credo habere
non levis momentum
ad felicitatem. Cir-
cumspiciebam quid
succederet cuicumque,
quid secus.

Directly into my Country.
Having staid there almost
a Year, I began to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small Mo-
ment towards Happiness.
I considered what succeed-
ed with any one, what did
otherwise.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

I wonder you had so
much Sense, whereas no-
thing was more trifling than
you at Paris.

Gl. Tum ætas fe-
rebat; et tamen
bone, non gessi annam
rem hic meo Marte.

Then my Age allowed
it; and yet good Sir, I
did not manage the whole
Affair here by my own
Conduct.

Po. Mirabar.

I wondered.

Gl. Priusquam eg-
redier quidquam,
audii quendam e civi-
bus, grandem natu,
prudentissimum longo
usa rerum, et proba-
tissimum testimonio to-
tius civitatis, ac meo
judicio felicissimum
etiam.

Before I attempted any
Thing, I went to one of
the Citizens, elderly, very
wise by long Experience in
Affairs, and very well ap-
proved of by the Testimony
of the whole City, and by
my Judgment very happy
too.

Eu. Sa.

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Eu. Sapiebas.

You were wise.

Gl. Usus *hujus* con-
filio duxi uxorem.

Using *his* Advice, I mar-
ried a Wife.

Po. Pulchre dota-
tam ?

With a good Fortune ?

Gl. Mediocri dote :
Ea res cessit mihi pla-
ne ex animi sententia.

With a moderate For-
tune : That Thing fell
out to me truly according
to my Heart's Desire.

Po. Quot annos na-
tus eras tum ?

How many Years old
were you then ?

Gl. Ferme viginti
duos.

Almost twenty two.

Po. O felicem te !

O happy you !

Gl. Non debeo to-
tum hoc fortunæ, ne
quid erres.

I do not owe *all* this to
Fortune, do not mistake.

Po. Qui sic ?

How so ?

Gl. Dicam, alii di-
ligunt priusquam deli-
gant, ego delegi judi-
cio, priusquam dilige-
rem, et tamen duxi
hanc magis ad posteri-
tatem, quam ad volup-
tatem. Vixi cum ea
suavissime non plures
octo annos.

I will tell you, others
love before they choose,
I chose judiciously, before
I loved, and yet I married
her more for Issue than for
Pleasure. I lived with her
most pleasantly no more
than eight Years.

Po. Re-

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Po. Reliquit or- Did she leave you Child-
bum? less?

Gl. Imo duo filii, Nay two Sons, and as
totidemque filiarum super- many Daughters survive her.
sunt.

Po. Vivisne priva- Do you live a private
tus, an sengeris magi- Person, or do you bear any
stratu? Office?

Gl. Est mihi pub- I have a publick Office.
licum munus. Majora Greater Places might have
poterant contingere, fallen to me, but I chose this
verum delegi hoc for myself, because it had
miki, quod haberet so much of Honour, that it
tantum dignitatis, ut would secure me from Con-
vindicaret me a con- tempt, but not at all liable
tempta, cæterum mini- to troublesome Business. So
me obnoxium molestis there is no Reason that
negotiis. Ita nec est any one should object that
quod quisquam objiciat I live for myself. And
me vivere mihi. Et I have it in my Power to
est unde dem operam be serviceable to my Friends
amicis quoque nonnun- too sometimes: content with
quam: contentus hoc this, I sought no more:
ambii nihil magis: But I bore my Office so,
Verum gessi magistra- that Dignity accrued to it
tum sic ut dignitas from me. I reckon this
accreverit illi ex me. handsomer than to borrow
Ego duco hoc pulchri- Dignity from the Splendour
us quam sumere mutuo of an Office.

Eu. Nihil verius. Nothing more true.

Gl. Sic

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Gl. Sic consenui inter meos cives charos omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficilimum, cum dictum sit non abs re, cum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed præcipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus eris juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid simultatis ortum fuerit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione. Abstineo

Envy uses to attend upon extraordinary Happiness. A Mean is safe. And this was my constant Care, not to procure to my self any Advantages by the Disadvantages of others. I thrust my self into no Business, but especially kept my self from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so that I procure no Enemy to my self upon that Account. And if any Difference arises on any Hand, I either soften it by clearing my self, or quash it by Kindness, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather seem.

semper a contentione ; suffer the Loss of Money
 quæ si inciderit, malo than Friendship. In other
 facere jacturam rei Things I act a Mitio. I
 quam amicitiae. In smile upon all Men ; I sa-
 cæteris ago quendam lute and resalute kindly, I
 Mitionem, arrideo oppose no Man's Inclinati-
 omnibus ; saluto et tions. I condemn the Usage
 resaluto benigniter. or Actions of no Man. I
 Repugno nullius animo. prefer my self before no body :
 Damno institutum aut What I would have conceal-
 factum nullius : Præ- ed, I trust to no body : I
 fero me nemini : Quod examine not into other Men's
 velim taceri, credo ne- Secrets, and if by chance I
 mini : Non scrutor know any thing. I never
 aliorum arcana, et si blab it. I either hold my
 forte novi quid, nun- Tongue of those who are
 quam effutio. Aut ta- not present, or speak friend-
 ceo de his qui non sunt ly and civilly. A great
 præsentés, aut loquor Part of the Quarrels amongst
 amice ac civiliter. Men arises from the Intem-
 Magna pars simulta- perance of the Tongue. I
 tum interhomines nas- neither excite nor promote
 citur ex intemperantia other Men's Quarrels. But
 linguae. Nec excito wheresoever an Opportunity
 nec alo alienas simulta- is given, I either put an
 tes. Sed ubicunque end to them, or lessen them.
 opportunitas datur, aut By these Means hitherto I
 extinguo, aut mitigo. have avoided Envy, and
 His rationibus hæte- preserved the Good Will of
 nus vitavi invidiam, et my Citizens.
 alui benevolentiam
 meorum civium.

Pa. Non sensisti Did you not find a single
 calibatum gravem ? Life troublesome ?

Gl. Nihil unquam Nothing ever happened
 accidit mihi quidem to me indeed more bitter in
 ac

acerbius in vita morte
uxoris: ac optassem
vehementer, illam con-
fenescere una mecum,
et frui communibus
liberis; sed quando
visum est aliter su-
peris, judicavi sic ex-
pedire magis utrique;
nequa putavi causam
cur discruciarer me
inani luctu, præsertim
cum is nihil prodesset
defunctæ.

my Life than the Death
of my Wife: And I could
have wished mightily, that
she might have grown old to-
gether with me, and enjoyed
our common Children; but
since it seemed otherwise
to God, I judged it so to
be better for both: neither
did I think there was any
Cause why I should torment
my self with vain Mourn-
ing, especially since that
would do no good to the
Deceased.

Po. Nunquamne
incessit libido repeten-
di matrimonii, præser-
tim cum istud cessasset
feliciter?

Had you never a Desire
to marry again, especially
since it fell out luckily?

Gl. Incessit libido;
sed duxeram uxorem
causa liberorum; non
dixi rursus causa libe-
rorum.

I had a Desire; but I
had married a Wife for the
Sake of Children; I did not
marry again for the Sake
of Children.

Po. At est miserum
cubare solum totas
noctes.

But it is miserable to lie
alone whole Nights.

Gl. Nihil est dif-
ficile volenti. Tum
cogita quantas commo-
ditates cælibatus ha-
beat. Quidam decer-
unt ex omni re, si

Nothing is difficult to
one that is willing. Then
consider how great Advan-
tages a single Life has.
Some take out of every
thing, if any Inconveniency
quid

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quid incommodi inest: is in it: Such as that
Qualis ille Crates vi Crates seems to have been,
detur fuisse, cujus ti under whose Name goes
tulo fertur Epigram an Epigram, collecting the
ma colligens mala vi Evils of Life. That Pro-
ta. Hunc proverbii verb pleases them, 'tis best
um placeat his, optimum not to be born. Metrodo-
non nasci. Metrodo rus pleases me more, ga-
rus arridet mihi ma thering from all Sides, if
gis, decerpens undiqua any Good be in a Thing.
que, si quid boni in For so Life becomes more
est. Nam sic vita fit pleasant. And I have
dulcior. Et ego induxi brought my Mind to that,
animum sic ut oderim that I hate or desire nothing
vel expetam nihil ve very much. So it comes
hementer. Ita fit, ut to pass, that if any Good
si quid boni contingat, happens to me, I am not ela-
non effertur aut insole ted or insolent; if any
cam, si quid decedat, thing is lost, I am not much
non admodum cru troubled.
cier.

Po. Ne tu es Phi- Truly you are a Philoso-
 losophus sapientior Tha- pher wiser than Thales him-
 lete ipso, si quidem self, if indeed you can do
 potes istud. that.

Gl. Si quid ægritu- If any Thing of Trouble
 dinis obortum est ani- arises in my Mind, as the
 mo, ut vita mortali- Life of Mortals produces a
 um fert multa hujus- great many Things of this
 modi, ejicio ex animo kind, I cast it out of my
 protinus, sive sit ira Mind immediately, whether
 ex offensa, sive quid it be Anger from any Offence,
 aliud factum indigne. or any thing else done un-
 worthily.

Po. At sunt quæ- But there are some In-
 dam injuriæ quæ mo- juries which would raise
 S veant.

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veant stomachum vel Resentment *even* in the
placidissimo: Et tales meekest Man: *And such*
sunt frequenter offensæ are frequently *the Offences*
famulorum. of Servants.

Gl. Patior nihil re- I suffer nothing to settle
sistere in animo: Si in my Mind: If I can cure
queam mederi, mede- it, I do cure it: But if not,
or: Sin minus, cogi- I think thus, what will it
to sic, quid proderit signify for me to be vexed,
me ringi, re habitura the Thing being like to be
nihil melius? Quid nothing the better? What
multis? Patior ut ratio needs many Words? I suf-
impetret hoc a me fer Reason to obtain that
mox, quod tempus of me presently, which
paulo post impetraret Time a little after would
a me. Certe est nul- obtain of me. However
lus dolor animi tantus there is no Trouble of Mind
quem patiar ire cubi- so great which I suffer to
tum mecum. go to Bed with me.

Eu. Nihil mirum No Wonder if you do
si tu non senescis, qui not grow old, who are of
sis tali animo. such a Mind.

Gl. Atque adeo ne And accordingly that I
reticeam quid apud may not conceal any Thing
amicos, cavi cum pri- with my Friends, I took
mis, ne committerem care especially not to commit
quid flagitii, quod any Crime, which might
posset esse probro vel be a Scandal either to me or
mibi vel meis liberis; my Children: for nothing
nam nihil est irre- is more restless than a Mind
quietius animo con- conscious to itself of any
scio sibi male. Quod Thing that is bad. But if
si quid culpæ sit ad- any Fault be committed, I
missum, non eo cubi- do not go to Bed, before I
tum, priusquam recon- reconcile myself to God.
ciliario

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*ciliario me Deo. To agree well with God is
Convenire bene cum the Fountain of true Tran-
Deo est fons verae quility: For Men cannot
tranquilitatis: Nam hurt them much, who live
homines non possunt so.
nocere his magnopere,
qui vivunt sic.*

*Eu. Num quando Whether at any Time does
metus mortis cruciat the Fear of Death torment
te? you?*

*Gl. Nihilo magis No more than the Day
quam dies nativitatis of my Birth troubles me. I
macerat. Scio mori know I must die. That
endum. Ista sollicitudo Trouble perhaps would take
fortassis adimat mihi away from me some Days
aliquot dies vita, cer- of my Life, however it
te posset adjicere ni- could add nothing. Where-
hil. Itaque committo fore I commit this whole
hanc totam curam Care to God. I mind no-
Deo. Ipse turo nihil thing else but that I may
aliud quam ut vivam live well and pleasantly.
bene suaviterque.*

*Po. At ego senesce- But I should grow old
rem tædio si degerem with Weariness, if I should
tot annos in eadem live so many Years in the
urbe, etiamsi contin- same City, although it
gat vivere Romæ, should happen to me to live
at Rome.*

*Gl. Mutatio loci The Change of Place
quidem habet nonni- indeed has something of
hil voluptatis; vero Pleasure; but as travelling
ut peregrinationes into foreign Countries
longinqua addunt gives Prudence perhaps, so
prudentiam fortasse, has it very much Danger.*

ita habent plurimum I seem to my self to pass
periculorum. Videor over the whole World
mihi obire totum more safely in a Map, and
bem totius in Geogra- not to see a little more in
phica tabula, nequit Histories, than if I rowed
videre paulo plus in about twenty whole Years,
historiis, quam si vo- after the Example of Ulysses,
litarem viginti totos through all Lands and
annos, ad exemplum Seas. I have a little Estate
Ulyssis, per omnes which is distant no more
terras mariaque. Ha- than two thousand Paces
beo prædiolum, quod from the City. There I
abest non plus quam become a Countryman of a
duobus millibus passu- Citizen sometimes. And
um ab urbe. Ibi so being refresh'd there, I re-
rusticus ex urbano turn a new Guest into the
nonnunquam. Atque City; nor do I salute and
recreatus ibi, necdo am saluted otherwise than
novus hospes in ur- if I had sail'd back from
bem: Nec saluto the Islands lately found out.
salutor aliter quam
si renavigassem ex
insulis nuper inventis.

Eu. Non adjuvas va- Do not you support your
letudinem pharmacis? Health by Physick?

Gl. Mihi nihil rei I have nothing to do
cum medicis. Nec inci- with the Doctors. I have
di venam unquam, nec neither opened a Vein at any
devoravi catapotia, Time, nor swallowed Pills,
nec hausi potiones. Si nor drunk Potions. If any
quid lassitudinis obori- Languor arises, I remove
tur, propello malum the Evil by a Moderation
moderatione victus, of Diet, or living in the
aut rusticatione. Country.

Eu. Nihilne cibi Have you nothing to do
cum studiis? with Studies? GL

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Gl. Est ; nam in his est præcipua oblectatio vitæ. Verum oblecto, non macero me his. Siquidem studeo vel ad voluptatem, vel ad utilitatem vitæ, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adbibeo lectorem. Nec unquam incumbo libris ultra horam. Tum surgo, et arrepta testudine, vel cantillo obambulans paulisper in cubiculo, vel repeto mecum quod legerim, et si congerro est in promptu, refero ; mox redeo ad librum.

Eu. Die bona fide, sentis nulla incommoda senectutis, quæ feruntur esse plurima ?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, nisi infixero aliquid. Liberavi meam fidem, exposui vobis meas magicas artes, quibus alo meam juventutem. Nunc referat Polygamus pari

I have ; for in these is the chief Diversion of my Life. But I divert, not torment myself with them, For I study either for Pleasure, or for the Convenience of Life, and not for Ostentation. After Meat I am either cheared with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour, Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him ; by and by I return to my Book.

Tell me in good Truth, do you perceive no Inconveniences of old Age, which are reported to be very many ?

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any thing in it. I have discharged my Credit, I have related to you my Magical Arts, whereby I keep up my Youth. Now let Polygamus relate with the like Faithfulness, how

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*sede, unde collegerit be contracted so much old
tantum senis. age.*

Po. Equidem ce- Truly I will conceal no-
labo nihil tam fidos thing from so faithful
sodales. Companions.

Eu. Narrabis etiam You will tell it too to
taciturnis. those that will hold their
Tongues.

Po. Cum agerem When I lived at Paris,
Lutetiae, ipsi nostis you yourselves know how
quam non abhorruerim far I was from disliking
ab Epicuro. Epicurus.

Eu. Sane meminimus. Indeed we do remember,
sed arbitrabamur te but we thought that you
relicturum istos mores would leave those Manners
una cum adolescentia together with your Youth
Lutetiae. at Paris.

Po. Ex multis quas Of many which I had
adamaram illic, abduxi loved there, I carried one
unam mecum domum, with me Home, and her
eamque gravidam. with Child.

Eu. In paternas Into your Father's House?
ades?

Po. Recta; sed Directly; but pretending
mentitus eam esse that she was the Wife of a
conjugem cujusdam a certain Friend of mine, who
mici mei, qui venturus would come by and by.
esset max.

Eu. Credidit pater Did your Father believe
id?

Po. Imo.

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Po. *Imo obsecro* W Nay de *factis* But the
non fatis gaudeo Matter within Four Days.
um. Mon fuisse fere Presently there was cruel
jurgia. Nec tamen Scolding. Nor yet did I
temperabam interstium abstain in the mean Time
ab conviviis, ab alea, from Feasts, from Dice, and
ceterisque malis arti- rather bad Arts. What needs-
bus. Quid multum? many Words? What my
Cum pater me faverit Father would not make an
finem objurgandi, end of scolding, denying
genese velle adire ta- that he would keep such
les gallinas domi, at Home, and not
sebinda minatus ab- and then threatening to dis-
edicationem, verti so- card me, I ran away, and
lum, et demigravi alio removed to another Place
cum mea gallina. Ea with my Hen. She brought
genuit mihi aliquot me some Chickens. *M. Po.*
pullos.

Gl. *Unde me sup-* A Where had you Money?
petebat?

Po. *Mater dabit* My Mother gave me
nonnihil furtim, something by Stealth, and
præterea plus satis æ- besides more than enough of
nis alieni conflatum est. Debt was contrived.

Eu. *Reperiebantur* Were there any found so
tam fatui, ut crederent foolish as to trust you?
tibi?

Po. *Sunt qui cre-* There are those who trust
dant nullis libentius. more more willingly.

Eu. *Quid tandem?* What at last?

Po. *Tandem cum* At last when my Father
pater serio pararet ad- in earnest was preparing to
edicationem, amitti in- disinherit me, Friends inter-
tercesserunt, et compo- vened, and made up this Dis-
cesserunt hoc bellum his ference upon these Terms,
dogibus, ut ducerem that I should marry a Wo-
man of our own Country, and
in quâdam Gallia. and choose my Fourth woman.

Eu. *Erat*

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Eu. Erat uxor? Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus presentis temporis accesserat. Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa? How could you then part from her?

Po. Post rescitum est esse meum Gallum, unde subduxerat se pridem. Afterwards it was known that my French Woman had a Husband a French Man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc? Have you therefore a Wife now?

Po. Non nisi hanc octavum. But this Eighth.

Eu. Octavum? Non. An Eighth? You were called Polygamus not called Polygamus without augurio. For. Not Augury. Perhaps they tasse omnes decesserunt all died barren.

Po. Imo nulla non reliquit aliquot catulos. Nay every one left some young Ones in my House.

Eu. Ego malim tot gallinas, quae ponerent ova mihi domi. Non tædet polygamiae? I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often?

Po. Adeo tædet ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere binas aut ternas, cum I am so weary, that if this Eighth should die To-day, I would marry a Ninth the next Day after. Imo this vexes me, that it is not lawful to have two or three, when

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unus gallus possideat
tot gallinas.

one Cock has so many
Hens.

Eu. Equidem haud
miror, si parum pin-
guisti, quodque college-
ris tantum senii: nam
nihil accelerat senectu-
tem aequae quam im-
modice atque intempe-
stivae comutationes,
impotentes amores mu-
lierum, et immoderata
salacitas. Sed quis a-
lit familiam?

Truly I do not wonder,
if you are not fat, and that
you have contracted so much
of old Age: For nothing
hastens on old Age so much
as excessive and unseasonable
Drinking, extravagant Love
of Women, and immoderate
Wantonness. But who
maintains your Family?

Po. Mediocris res
accessit ex obitu pa-
rentum, et laboratur
gravatur manibus.

A small Estate came to
me by the Death of my Pa-
rents, and I work hard
with my Hands.

Eu. Desceivisti igi-
tur a literis?

You have deserted there-
fore from Letters.

Po. Plane ab equis,
quod aiunt, ad asinos:
ex heptatechno factus
faber monotechmus.

Indeed from Horses, as
they say, to Asses; of a Man
of seven Arts I am become a
Workman of one Art.

Eu. Miser!

Poor Man!

Po. Nunquam vixi
caelebs ultra decem dies,
semperque nova nupta
expulsi veterem luc-
tam. Habetis summam
vitae meae bona fide.
Atque utinam Pampy-
rus narret nobis quoque
fabulam suae vitae, qui
portat aetatem belle
satis. Nam, ni fallor,
est grandior me duo-
bus aut tribus annis.

I never lived a single Man
above ten Days, and always
a new-married Wife expel-
led my old Sorrows. You
have the Sum of my Life
in good earnest. And I wish
Pamyrus would tell us too
the Story of his Life, who
bears Age well enough. For,
unless I am mistaken, he is
elder than me by two or
three Years.

Pa. Di-

Pa. Dicam equidem, si vobis vacat audire tale somnium.

Eu. Imo erit voluptas audire.

Pa. Ubi rediſſem domum, ſtatim ſenex pater cœpit urgere me, ut amplecterer aliquod genus vitæ, unde non-nihil quaſius accederet rei familiari: At poſt longam conſultationem, negotiatio placuit.

Po. Miror hoc genus vitæ arriſſe poſſimum.

Pa. Eram natura ſitiens cognoscendi novas res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime appoſita ad id: Ex quibus naſcitur prudentia.

Po. Sed miſera, videlicet, quæ ſit emenda plerumque magniſ malis.

Pa. Sic eſt. Itaque pater numeravit ſatis amplam ſortem, ut auſpicarer negotiationem. Simulque uxor cum magna dote ambebatur, ſed ea forma, quæ poſſet com-

I will tell you indeed, if you are at leiſure to hear ſuch a Dream.

Nay it will be a Pleaſure to hear it.

When I had returned home, immediately my aged Father begun to urge me to embrace ſome Way of Life, whereby ſomething of In-crease might accrue to our Eſtate: And after long Conſultation, Merchandiſe pleaſed me.

I wonder that this Kind of Life pleaſed you eſpecially.

I was by Nature greedy of knowing new Things, divers Countries, Cities, Languages, and Manners of Men. Merchandiſe ſeemed the moſt appoſite to that Purpoſe: From which Things ariſeth Prudence.

But miſerable, to wit, what is to be bought for the moſt part with great Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandiſe. And at the ſame Time a Wiſe with a great Fortune was courted, but of that Beauty, which might re-mendare

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mendare et indota. commend one even without
tam. a Fortune.

Eu. Successit? Did it succeed?

Pa. Imo priusquam. Nay before I returned
redirem domum, et Home, both Principal and
fors et usura periit. Use was gone.

Eu. Naufragio for- By Shipwreck perhaps.
tasse.

Pa. Plane naufra- Plainly by Shipwreck; for
gio, nam inpegimus we struck upon a Rock more
in scopulum periculosi- dangerous than any Malea.
orem quavis Malea.

Eu. In quo mari. In what Sea occurs that
occurrit iste scopu- Rock? Or what Name has
lus? Aut quod nomen it?
habet?

Pa. Non possum I cannot tell the Sea; but
dicere mare; sed sco- the Rock is infamous for
pulus est infamis exi- the Ruin of many. In La-
tatis multorum. Lati- tin it is called Alea; how
ne dicitur Alea; quo- you Greeks name it I know
modo vos Græci no- not.
minetis nescio.

Eu. O te stultum! O you Fool!

Pa. Imo pater stul- Nay my Father was more
tior, qui crederet tan- foolish, who trusted so great
tam summam adoles- a Sum to a young Man.
centi.

Gl. Quid factum What was done then?
est deinde?

Pa. Nihil est factum; Nothing was done, but I
sed ceppi cogitare de began to think of Hanging
suspendio.

Gl. Erat pater adeo Was your Father so im-
implacabilis? placable?

P. Interim excidi In the mean time I was
ab uxore, miser. Nam balked of my Wife, poor
parentes puellæ simul Man. For the Parents of
atque

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atque cognoverunt hæc, *the Girl, as soon as they*
 auspicia, renunciarunt, *knew these Omen, renounc'd*
 affinitatem; et ama- *Affinity with me; and I lo-*
 bam perditissime. *ved most desperately.*

Gl. Miseret me tui. *I pity you. But in the*
 Sed interim quid con- *mean time what Courſa was*
 filii tentatum est? *tried?*

Pa. Id quod solet in *That which is usual in*
 desperatis rebus. *desperate Cases. My Father*
 ter abdicabat, res pe- *discarded me, my Substance*
 rierat, uxor perierat. *was gone, my Wife was*
 Quid plura? Delibe- *gone. What needs more*
 rabam serio mecum, *Words? I deliberated se-*
 an suspenderem me, *riously with myself, whe-*
 an conjicerem memet *ther I should hang myself,*
 aliquo in monasteri- *or put myself some where in-*
 um. *to a Monastery.*

Eu. Crudele confi- *A cruel Resolution. I*
 lium. Scio utrum e- *know which you chose, the*
 ligeris, mitius genus *milder Kind of Death.*
 mortis.

Pa. Imo quod visum *Nay what seemed to me*
 est mihi tum crudelius, *then the more cruel, so en-*
 adeo totus displicebam *tirely did I displease myself.*
 mihi.

Gl. Atqui complures *But a great many put*
 dejiciunt se eo, ut vi- *themselves in there, that*
 vant suavius. *they may live more plea-*
 santly.

Pa. Corraſo viaticis, *Having scraped together*
 subduxi me furtim *Money for my Journey, I*
 procul a patria. *withdrew myself privately*
 to a great Distance from
 my Country.

Gl. Quo tandem? *Whither at last?*

Pa. In Hiberniam. *Into Ireland. There I*
 Illic factus sum canoni- *was made a Canon of their*
 cus, ex horum genere, *Kind, who are Linen*
 qui

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qui sunt linei extime,
lanei intime.

Gl. Hybernasti igitur apud Hibernos?

Pa. Non. Sed ver-
fatus apud hos duos
menses navigavi in
Scotiam.

Gl. Quid offendit
te apud illos?

Pa. Nihil nisi quod
illud institutum vide-
batur mihi minus
quam pro meritis ejus
qui erat dignus non
uno suspendio.

Eu. Quid fecisti in
Scotia?

Pa. Illic ex lineo
factus sum pelliceus
apud Carthusios.

Eu. Homines plane
mortuos mundo.

Pa. Ita visum est
mihi cum audirem il-
los canentes.

Gl. Quid! mortui
canunt etiam? Quot
menses egisti apud il-
los Scotos?

Pa. Propemodum
sex.

Gl. O Constanti-
am!

Eu. Quid offendit
illic?

Pa. Quia vita visa
est mihi fegnus et deli-

without, and Woollen with-
in.

Did you winter then a-
mongst the Irish?

No. But having been
with them two Months, I
sailed into Scotland.

What offended you a-
mongst them?

Nothing but that that
Constitution seemed to me
more gentle than to suit the
Deserts of him who was
worthy not of a single hang-
ing.

What did you do in Scot-
land?

There of a Linnen Man
I became a Leather one
amongst the Carthusians.

Men plainly dead to the
World.

So it appeared to me
when I heard them singing.

What! do the Dead sing
too? How many Months
did you spend with those
Scots?

Almost six.

O Constancy!

What offended you there?

Because the Life seemed
to me lazy and nice; then
T
cata;

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cata; deinde reperi I found many there of a
multos illic cerebri non Brain not very sound, be-
admodum sani, ob soli- cause of the Solitude, as I
tudinem, ut arbitror. imagine. I had but little
Mihi erat parum ce- Brain, I was afraid lest it
rebri, verebar ne to- should all be lost.

Po. Quo devolasti
deinde?

Whither did you fly then?

Pa. In Galliam.
Reperi illic quosdam
totos pullatos, ex in-
stituto divi Benedicti,
qui testantur colore
vestis se lugere in hoc
mundo; et inter hos
qui pro summa veste
ferrent cilicium simile
reti.

Into France. I found
there some all in black, of
the Order of St. Benedict,
who testify by the Colour of
their Coat, that they mourn
in this World; and amongst
them some who for their
upper Garment wore Hair-
Cloth like a Net.

Gl. O gravem ma-
cerationem corporis!

O grievous Mortification
of the Body!

Pa. Hic egi unde-
cim menses.

Here I spent eleven
Months.

Eu. Quid obstitit,
quo minus maneres
illic perpetuo?

What hindered you from
staying there always?

Pa. Quia illic re-
peri plus cæremonia-
rum quam veræ pieta-
tis. Præterea audie-
ram esse quosdam mul-
to sanctiores his quos
Bernardus revocasset
ad severiorem disci-
plinam, pulla veste
mutata in candidam:
Apud hos vixi decem
menses.

Because there I found
more of Ceremonies than
true Piety. Besides I had
heard that there were some
much more holy than these
whom Bernard had brought
to a more severe Discipline,
the black Garment being
changed into a white: with
these I lived ten Months.

Eu. Quid

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Eu. Quid offende- What offended you-
bat hic? here?

Pa. Nihil admodum; Nothing very much; for
nam reperi hos sodal- I found these Companions
les commodos satis. good enough. But the Greek
Sed Græcum prover- Proverb moved me. Where-
bium movebat me. Ita- fore I was resolved either
que decretum erat aut not to be a Monk, or to be
non esse Monachum, a Monk remarkably. I had
aut esse Monachum heard there were some Bri-
insigniter. Acceperam gidenfians, Men truly celest-
esse quosdam Brigiden- tial. I betook myself to
ses, homines plane coe- them.
lestes. Contuli me ad
eos.

Eu. Quot menses How many Months did
egisti illic? you spend there?

Pa. Biduum, nec Two Days, nor that
id sane totum. indeed entire.

Gl. Displicuit hoc Did this Kind of Life
genus vitæ usque adeo? displease you so much?

Pa. Non recipiunt They admit no one that
nisi qui obstringat se does not bind himself im-
mox professioni. At mediately to the Profession.
ego nondum adeo in- But I was not yet so mad as
saniebam ut præberem to put myself easily into a
me facile capistro, Noose, which I should ne-
quod nunquam liceret ver be able to shake off. And
excusere. Et quoties as often as I heard the Vir-
audiebam virgines ea- gins singing, the Wise I had
nentes, uxor erepta lost tormented my Mind.
cruciabat animum.

Gl. Quid deinde? What then?

Pa. Animus ardebat My Mind was inflamed
amore sanctimonie. with the Love of Holiness.
Tandem obambulans At last as I was walking I
incidi in quosdam lighted upon some carrying
præferentes crucem. a Cross. This Badge plea-

Hoc signum arrisit mihi protinus, sed varietas remorabatur electionem. Alii gestabant albam, alii rubram, alii viridem, alii versicolorem, alii simplicem, alii duplicem. Ego ne reliquerem quid intentatum, gessi ferme omnes formas. Verum comperi ipsa re, esse longe aliud circumferre crucem in pallio seu tunica, quam in corde. Tandem fessus inquirendo, sic cogitabam mecum, ut assequar omnem sanctimoniam semel, petam sanctam terram, ac redibo domum onustus sanctimonia.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demiror istud venire tibi in mentem nunc denique ut rogares, ac non percunctatum fuisse multo ante. Sed nosti proverbium, quævis terra alit artificem.

Gl. Quam artem circumferebas?

sed me immediately, but the Variety hindered my Choice. Some bore a white one, some a red, some a green, some a party-coloured one, some a single, some a double one. I, that I might not leave any Thing untried, wore almost all the Sorts. But I found by the Thing itself, that it is quite another Thing to carry a Cross upon a Gown or a Tunick, than in the Heart. At last being weary with enquiring, thus I thought with myself, that I may get all Holiness at once, I will go to the Holy Land, and will return Home loaded with Holiness.

Did you go thither?

Yes.

Whence had you Money for your Journey?

I wonder that this is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

What Art did you carry about?

Pa. Chi-

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- Pa. Chiromanticam. The Chiromantick.
- Gl. Ubi didiceras. Where had you learnt it?
- eam?
- Pa. Quid refert? What signifies that?
- Gl. Quo præceptore? Under what Master?
- Pa. Eo qui docet nihil non, ventre. Prædicebam præterita, præsentia, et futura. Him who teaches every Thing, the Belly. I foretold Things past, present, and to come.
- Gl. Et sciebas? And did you know them?
- Pa. Nihil minus; sed divinabam audacter, idque tuto, videlicet, pretio accepto prius. Nothing less; but I guessed boldly, and that safely, that is, my Reward being received first.
- Po. Poterat tam ridicula ars alere te? Could so ridiculous an Art maintain you?
- Pa. Poterat et quidem cum duobus famulis; tantum satuorum et satuarum est ubique. Attamen cum adirem Hierosolymam, addideram me in comitatum cujusdam magnatis, prædixit, qui natus annos septuaginta, negabat se moriturum æquo animo, nisi adisset Hierosolymam prius. It could, and indeed with two Servants; so many foolish Men and foolish Women are there every where. Yet when I went to Jerusalem, I joined myself to the Company of a certain great Man, very rich, who being seventy Years old, denied that he should die with a contented Mind, unless he went to Jerusalem first.
- Eu. Et reliquerat uxorem domi? And had he left a Wife at Home?
- Pa. Atque sex liberos etiam. And six Children too.
- Eu. O senem impium! Atque rediisti illinc sanctus? O an old Man impiously pious! And did you return from thence holy?

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Pa. Vis fatear ve- Would you have me con-
rum? Aliquanto de- fess the Truth? Something
terior quam veram. worse than I went.

Eu. Sic, ut audio, Thus, as I hear, the
amor religionis est ex- Love of Religion was ex-
cussus, pelled.

Pa. Imo magis in- Nay it was more inflamed.
canduit. Itaque rever- Wherefore returning into
sus in Italiam, addixi Italy, I applied myself to
me militiae. War.

Eu. Itane venabaris Ay, did you hunt for Re-
religionem in bello? ligion in War? Than
Quo quid potest esse which ~~habuit~~ can be more
secleratus? wicked?

Pa. Brat sancta mi- It was a holy Warfare.

Eu. Fortassis in Perhaps against the Turks?
Turcas?

Pa. Imo quoddam Nay something more ho-
sanctius, ut praece- ly, as they said then.
bant tum.

Eu. Quidnam? What?

Pa. Julius secundus Julius the second waged
belligerabat adversus War against the French.
Gallos. Porro experi- Moreover the Experience of
entia multarum rerum many Things likewise re-
etiam commendabat commended War to me.
militiam mihi.

Eu. Multarum, sed Of many, but bad
malarum. Things.

Pa. Ita comperi post. So I found afterwards.
Et tamen vixi durius And yet I lived more hard-
hic quam in monaste- ly here than in the Monas-
riis. teries.

Eu. Quid tum po- What then afterwards?
stea? Jam animus Now my Mind began to wa-
cepit vacillare, utrum ver, whether I should re-
redirem ad negotiati- turn to Merchandize ~~notici-~~
onem

onem intermissam, an
persequerer religionem
fugientem. Interim
venit in mentem posse
conjugi.

Eu. Quid ! Ut esses
simul et negotiator et
monachus ?

Pa. Quidni ? Nihil
religiosius ordinibus
Mendicantium ; et ta-
men nihil similis ne-
gociationi ; volitant
per omnes terras et
maria ; vident multa,
audiunt multa, pene-
trant in omnes domos,
plebeiorum, nobilium,
atque regum.

Eu. At non compo-
nantur.

Pa. Sæpe felicius
nobis.

Eu. Quod genus
ex his delegisti ?

Pa. Expertus sum
omnes formas.

Eu. Nulla placuit ?

Pa. Imo omnes per-
placuerunt, si licuisset
negotiarî statim. Ve-
rum perpendebam sa-
dandum mihi diu in
choro priusquam ne-
gociatio crederetur mi-
hi. Jamque cæpi co-
gitare de venanda Ab-
batia. Sed primum

I had given over, or pursued
Religion flying from me. In
the mean time it came into
my Mind that they might
be joined together.

What ! That you might
be at once both a Merchant
and a Monk ?

Why not ? Nothing is
more religious than the Or-
ders of the Mendicants ; and
yet nothing is more like
Merchandise ; they rove
through all Lands and Seas ;
they see many Things, they
hear many Things, they
thrust into all Houses, of
Commoners, Noblemen, and
Kings.

But they do not traffick.

Oftentimes more success-
fully than us.

What Sort of these did
you choose ?

I tried all Sorts.

Did none please you ?

Nay, they all pleased me
very well, if I might have
traded immediately. But
I considered that I must
sweat a long Time in the
Company, before the Business
of Traffick would be trusted
to me. And now I began
to think of hunting after an
Abbot's Place. And in the
beie

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heic Delia non favet omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris duxi uxorem, et redii ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minusquam bi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: Nullum arridet mihi, magis quam hoc quod secutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc

first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Persons?

Tell us in good earnest, you who have tried every kind of Life, which do you approve most of all?

All Things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniences.

So it is. But seeing no Kind of Life is without all Inconveniences, I mind this Province which I have got.
spar.

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spartam quam nactus sum. *Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.* But now remains Eusebius who will not think much to relate some Scene of his Life.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus. Nay the whole Play, if it seems good, for it has not many Acts.

Gl. Erit magnopere gratum. It will be very grateful.

Eu. Ubi rediissem in patriam, deliberaui apud me annum quodnam genus vitæ vellem amplecti: Simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis optimi proventus. Accepi. When I was return'd into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same time I examined myself, for what Kind I was inclinable or fit. In the mean time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

Gl. Hoc genus vitæ vulgo male audit. This sort of Life commonly goes under an ill Name.

Eu. Videtur mihi exoptandum satis, ut humane res sunt. An putatis esse mediocre felicitatem, tot commoda dari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplius annuos redditus, honorificam sodalitium, deinde templum, It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven. Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have
ubi,

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ubi, si libeat, vaces
religioni?

Pa. Illic *luxus* of-
fendebat me, et *infa-*
mia concubinarum,
tum quod plerique ejus
generis oderunt literas.

Eu. Ego non *specto*
quid alii agunt, sed
quid est agendum mi-
hi; et adjungo me me-
lioribus, si non possum
reddere alios meliores.

Po. Vixisti *perpe-*
tuo in isto genere?

Eu. Perpetuo, nisi
quod egi quatuor an-
nos primum *Pata-*
vium.

Po. Quamobrem?

Eu. Partitus sum
hos annos ita, ut darem
sesquialannum studio
medicinæ, reliquum
tempus theologiæ.

Po. Cur id?

Eu. Quo melius mo-
derarer et animum et
corpus, nonnun-
quam *conferrem* ami-
cis. Num et concionor
nonnunquam pro mea
sapientia. Sic hacte-
nus vixi tranquille
satis, contentus unico
sacerdotio, nec ambi-
ens quidquam præte-
rea, recusaturus etiam
si offeratur.

a Mind, you may attend upon
Divine Worship?

There *Luxury* offended
me, and the *Infamy* of Con-
cubines, and also that most
Men of that Way hate
Learning.

I do not regard what
others do, but what is to be
done by me; and I join my
self to the better Sort, if I
cannot make others better.

Have you lived always
in that Way?

Always, but that I spent
four Years at first at *Pata-*
vium.

What for?

I divided those Years so,
that I gave a Year and a
half to the Study of Physick,
the rest of my Time to Di-
vinity.

Why that?

That I might the better
manage both Mind and Bo-
dy, and sometimes assist
my Friends. For I preach
too sometimes according to
my Wisdom. Thus so far
I have lived quietly enough,
content with one Living,
and not seeking for any thing
besides, and would refuse it
too, if it should be offered.

Pa. Uti-

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Pa. Utinam liceret
discere, quid cæteri
nostri sodales agant,
quibuscum viximus
familiariter.

I wish we could learn
what the rest of our Com-
panions are doing, with
whom we lived familiarly.

Eu. Possûm com-
memorare quædam de
nonnullis; sed video
nos non abesse procul
a civitate; quare, si
videtur, conveniemus
in idem diversorium.
Ibi per otium confe-
remus de cæteris affa-
tim.

I can relate some Things
of some of them; but I see
we are not far from the
City; wherefore, if it
seems good, we will repair
to the same Inn. There at
our Leisure we will confer
about other Things at large.

Hugitio Auriga.
Unde natus es tam
miseram sarcinam,
Iulce?

Where got thou so mise-
rable a Luggage, Blinkard?

Henricus Auriga.
Imo, quo defers istud
lupanar, ganeo?

Nay, whither art thou
carrying that bawdy
Company, thou Rake?

Hug. Debueras ef-
fundere istos frigidos
senes alicubi in urtice-
tum, ut calecerent.

Thou shouldst have
thrown those frigid old Fel-
lows somewhere into a Bed
of Nettles, to warm them.

Hen. Imo tu cura
istum gregem, ut præ-
cipites alicubi in pro-
fundam lamam, ut re-
frigerentur, nam ca-
lent plus satis.

Nay do thou take care of
that Company, to throw them
somewhere into a deep Ditch,
to cool, for they are more
warm than enough.

Hug. Non soleo
præcipitare meam sar-
cinam.

I do not use to over-
throw my Load.

Hen. Non? Atqui
vidi te nuper dejecisse
sex Carthusianos in

No? But I saw thee
lately throw six Carthusians
into the Dirt, so that they
cænum,

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cænum, sic ut emer- *came out black, instead of*
gerent nigri, pro can- *white. Thou in the mean*
didis. Tu interim *time* laughed, *as if the*
ridebas, quasi re bene *thing* had been well done.
gesta.

Hug. Nec injuria :
Dormiebant omnes, et
addebant multum pon-
deris curru meo.

Not without Reason :
They were all asleep, and
added much Weight to my
Coach.

Hen. At mei senes
sublevarunt meum cur-
rum egregie, per to-
tum iter garrientes
perpetuo. Nunquam
vidi meliores.

But my old Men have ea-
sed my Chariot extraordi-
narily, through the whole
Journey prating perpetually.
I never saw better.

Hug. Tamen non
soles delectari talibus.

Yet thou dost not use to
be pleased with such.

Hen. Sed hi seni-
culi sunt boni.

But these old Fellows are
good.

Hug. Qui scis ?

How knowest thou ?

Hen. Quia bibi per
eos ter per viam insig-
niter bonam cerevisi-
am.

Because I drank with
them thrice by the Road
extraordinary good Ale.

Hug. Ha, ha, hæ.
Sic sunt boni tibi.

Ha, ha, hæ. So they
are good with thee.

